English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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In the name of Allah, the Most Gracious, the Most Merciful

Important advice to the whole Ummah

From 'Abdul 'Aziz bin 'Abdullah ibn Baz to whomever reads it among fellow Muslims, May Allah guide me and them, and guard us all against the reasons of humiliation and regret, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To continue, the aim is to advise and remind people in accordance to Allah's Saying (Glorified be He):﴾ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴿And the saying of the Prophet (peace be upon him):﴾ The Din (Religion of Islam) is sincere advice, it was said: O Messenger of Allah, to whom. He said: To Allah, His Book, His Messenger, The leaders of Muslims and their common folks ﴿Thus, I recommend you and myself to observe Taqwa (fearing Allah as He should be feared) for it embraces all good, and it is the basis of happiness, and the best provision in the worldly life and the Hereafter. Allah (Exalted be He) says:﴾ And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding! ﴿He (Exalted be He) also says:﴾ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴿Allah (Glorified be He) also says:﴾ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴿﴾ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿Allah (Glorified be He) also says:

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﴾ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴿Over and above, He (Exalted be He) says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿Allah (Glorified be He) also says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴿

Accordingly, these noble Ayahs enforce us to offer Taqwa and observe it, they also include a declaration of Allah's Promise to whoever observes it to make things easy for them, relieve their distresses and forgive their sins, as well as admitting them to the delights of Jannah (Paradise), therefore, a sincere servant should abide by Taqwa, call to it and warn people against discarding it.

The true meaning of Taqwa is to fulfill obedience which Allah has obligated upon a servant and avoid sins which He (may he be Exalted) prohibited.

However, its origin and basis is to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, not just by words, rather by knowledge and actions. Consequently, a servant will devote their worship to Allah alone believing that He is the only true lord and that there is no other deity but Him, as well as refuting the worship of anything but Him along with knowing that it is false. In addition to this, they should also believe that Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib the Hashimy (from the tribe of Banu Hashim) (peace be upon him) is the Servant of Allah and His true Messenger who was sent to both Jinn and Mankind, thus, whoever obeys him will enter Jannah (paradise) and whoever does not will enter Nar (Hellfire). Moreover, a servant should believe that he (the Prophet) is a servant, who is not to be worshipped, and a messenger who is not to be disowned; rather he is to be followed. Love of Allah and His Messenger should precede anything else.

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Furthermore, a Muslim should love their fellow Muslims only for Allah's Sake, hate Shirk (associating others in worship with Allah) as much as they would hate to be thrown in Hellfire, as then, a servant will enjoy the sweetness of Iman (faith/belief) as mentioned in the Hadith in which the Prophet (peace be upon him) said:﴾ There are three (qualities), whoever possesses them, will find the sweetness of Iman: when Allah and His Messenger are more beloved to them than anything else; when they love not any person except for the sake of Allah; and when they hate to return to Kufr (disbelief), after Allah has saved them from it, as much as they hate to be thrown into Nar" ﴿He (peace be upon him) also

said:﴿ None of you will (truly) believe until I become more beloved to them than their children, father and all people ﴾.

And this entails that a Muslim should abide by the Shari`ah (Islamic Law) of the Messenger (peace be upon him) and give precedence to his obedience (peace be upon him) over personal desire, or the obedience of anyone else. But, whenever a person prefers their personal desire to the obedience of Allah and His Messenger, this shall indicate weakness of their Iman, and imperfection of their Shahadah (testimony of faith). However, Allah's Saying (Glorified be He):﴿ Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴾includes a reminder of the Hereafter, encouragement to be ready for it, and a warning against its terrors and adversities.

Furthermore, His Saying (Exalted be He):﴿ Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow ﴾also includes a command to abide by Taqwa, call ourselves to account for what we have prepared for the Hereafter; if it is good, a person should praise Allah and ask Him to bestow steadfastness and uprightness upon them.

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But if not, one should repent and regret their negligence and spend the rest of their life observing righteous acts. Allah (Exalted be He) said:﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾

Over and above, His Saying (Exalted be He):﴿ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾comprises the warning against neglecting the Commandments and Prohibitions of Allah and deviating from the guidance of the Messenger, as it embodies an indication that whoever turns away from Allah's Command, forgets His Rights, He (Exalted be He) will make them forget their own benefits and interests, which are the reasons for their salvation from Allah's Torment, such that all money, power and their long life will be the greatest reasons for their torture and failure. We ask Allah to grant us soundness and safety from whatever causes His Wrath.

One of the greatest aspects of Taqwah is to acquire knowledge of the Din (religion of Islam), contemplate the Noble Qur'an, abide by its commands, avoid its prohibitions, and not overstep the boundaries, as well as asking about any confusing matter. Allah (Exalted be He) says:﴿ Verily, this Qur'ân guides to that which is most just and right ﴾Allah (Glorified be He) also says:﴿ Say: "It is for those who believe, a guide and a healing." ﴾He (Exalted be He) also says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾Allah (Glorified be He) also says:﴿ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴾Allah (Glorified be He) also says:﴿ So ask the people of the Reminder, if you do not know. ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:

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﴿ When Allah wishes a person to attain goodness, He causes them to understand the Din. ﴾Therefore, contemplate the Qur'an, increase your recitation of it and your listening to it, and never part with it even in your gatherings, you should also seek to purify your hearts from all causes of sickness with it.

One of the most important reasons leading to Taqwa is to maintain the five daily prayers, this is the main pillar of the Din, the balance of all deeds, and the means to differentiate between a Muslim and a Kafir (disbeliever), it is mentioned in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said:﴿ Between a man and Kufr, there stands his abandonment of Salah. ﴾He (peace be upon him) also said:﴿ The difference between us and them is the Salah, thus, whoever abandons it becomes a kafir ﴾.

Among its obligations for men is to perform it in congregation in the Masjids (mosques). This is one of the greatest conspicuous rites of Islam that is not to be violated, it has been authentically reported that the Prophet (peace be upon him) said:﴿ I was about to command that the Salah (prayer) be started, then order a man to lead the people in Salah, then I was going to ride along with men having bundles of firewood to people who did not attend the (congregational) prayer and burn their houses down around them. ﴾It is also authentically reported from him (peace be upon him) that﴿ A blind man told him: "O Messenger of Allah, I have no one to lead me to the Masjid, can I be granted a concession to pray at home? He (peace be upon him) said:

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"Do you hear the call to prayer?" He said: "Yes." He (peace be upon him) said: "Then answer it" ﴾According to another narration: "I find no concession for you".Moreover, he (peace be upon him) said:﴿ Whoever hears the call (to Salah) yet does not come to it, their Salah will be invalid unless there is an excuse. ﴾

Ibn Mas`ud also said: (I have seen the time when no one fell behind (i.e. from the Salah) except a well known hypocrite or a sick man).Therefore, you should fear Allah, O servants of Allah, maintain the five prayers in the Masjid and beware of what may detain you from doing this or of any gatherings of leisure or unlawful entertainment which might distract you from remembering Allah, and the likes of that which hinders others from the path of truth.

However, many people think that what is intended by offering Salah in the Masjid is to offer it in congregation only, such that if one man or more exist in the same place, they assume that they can establish a congregation, thus it is okay to offer it where they exist, and this is an error and an assumption against Allah without knowledge.

Allah has obligated offering Salah in Masjids for many reasons: First: to gather all Muslims in the Masjid for this great `Ibadah

(worship), to stand submissively and humbly before Allah seeking His Mercy and fearing His Punishment. Second: to get to know each other and help one another in virtuousness and Taqwa, for when a Muslim sees their fellow Muslims maintaining their Salah in the Masjid, this will encourage them to pattern after them; all stand at the same level; the commander and the noble, the rich and the poor, consequently, this will lead them to gather to the truth, be acquainted in a way that allows the rich to see the condition of the poor and lets the commander examine his charges' condition. Over and above, this will also involve the opposition to the hypocrites, and Satan who hates to see the prevalence of the rules of Islam, as well as the hypocrites

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who slacken in offering Salah in the Masjid and do not offer it except after its becomes overdue. This is why a person who maintains Salah in the Masjid will be obeying His Lord and Messenger, withstanding his evil desire, overcoming his Satan and escaping the danger of resembling the hypocrites while he who falls behind it will be the opposite of all that.

We ask Allah to grant us safety and soundness from following evil desires, lust and falling in the traps of Satan.

One of the most important ways for achieving Taqwa is to pay Zakah that Allah has imposed on the Muslims' money as a means of thanking Him (Glorified be He) for His Bounties, and by way of comforting their needy fellow Muslims. In spite of Allah giving plenty, He (Glorified be He) has not asked but for little.

In addition to this, the benefit of what is required will return to its doer, for Allah will reward them for it and compensate them with what is greater. Allah (Glorified be He) is in no need of the worship of the servants. He (Exalted be He) says: Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. He (may he be Exalted) also says: and whatsoever you spend of anything (in Allâh’s Cause), He will replace it. And He is the Best of providers. The Prophet (may Allah's Peace and Blessings be upon him) also says: The wealth of the servant (of Allah) will not diminish by giving charity. Therefore, dear Muslims, who fear their Lord and believe in Him, do not think that Zakah decreases your money, on the contrary, it increases it and makes it grow and is a reason for all the blessings and profits which you realize, yet, you will be handsomely rewarded for it. Thus you should hasten to fulfill Allah's Duties, have good faith in your Lord and be given the glad tidings of the good return and generous reward. There is no doubt that preventing Zakah is one of the greatest causes of the advent of Allah's Punishment, the sickness of hearts, the extermination of the blessings and droughts. Allah has threatened a person who withholds Zakah with severe punishment,

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according to His Saying (Exalted be He): And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."

Any money that is not subject to Zakah is considered a treasure that will cause its owner to be tormented on the Day of Resurrection. However, there are many authentic Hadiths reported from the Prophet that indicate that wealthy people who do not pay Zakah on their money will be punished with their wealth on The Day of Judgment, Accordingly, you - may Allah be merciful to you - should beware of being miserly in fulfilling what Allah has obligated on you, and hasten to pay the Zakah on your money as soon as it reaches a year, whether it is in terms of money, gold, silver or commercial commodities (the commodities disposed for sale whether they are lands, houses, stores, palms, clothes, cars, wood, grains or others, for it was reported on the authority of Samurah ibn Jundub that he said: The Messenger of Allah (peace be upon him) ordered us to pay the sadaqah (i.e., zakah) on what we used to dispose for trade.

The Zakah on commodities should be paid after a year. It is 2.5% . No matter how much the quantity is, it is obligatory as long as the money has reached the Nisab (the minimum amount on which Zakah is due). Among the things on which Zakah is due are camels, cows and sheep as well as Tamr (dried dates), grapes, wheat and barley. Therefore, a Muslim should take care of paying the Zakah and ask about whatever confuses them so that they can fulfill Allah's Obligation with sure knowledge and be safe from the sin of negligence or evil miserliness.

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Some people may neglect paying the Zakah of grapes when they reach the Nisab out of ignorance and remissness. Others may have premature crops and thus they think that Zakah is not obligatory for them, but in fact, it is, as long as it reaches the Nisab itself or after grouping it with other crops implanted during the same year. Finally, what is intended with this advice is to recommend and alert you to what is to be done, out of love, fear for you and quittance, also to avoid the sin of keeping silence (from recommending one another to truth).

I ask Allah to guide us to whatever pleases Him, to bless us with righteous hearts and deeds, and good understanding of the religion, as I ask Him to support His Din, grant it triumph and to guide our government to the welfare and benefit of servants in their worldly life and the Hereafter, for He is All-Able. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Treasuring the Book of Allah

All praise be to Allah, the Lord of all the Worlds, and the good end will be for the pious! Peace and blessings be upon Allah's Servant, Messenger, Khalil (beloved, close elect), the one entrusted with His revelation and the best of His Creatures our Prophet, Imam (leader) and Master Muhammad ibn `Abdullah, and upon his family, his Companions, and those who follow his path and are guided by his teachings till the Day of Judgment.

Truly, the Qur'an contains guidance and light. It is the strong Rope and Right Path of Allah. It is the Wise Reminder, whoever adheres to it will be saved, whereas whoever is lead astray from it perishes. Allah (Glorified and Exalted be He) says about His Glorious Book:﴾ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴿﴾ And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). ﴿

This is the Book of Allah that guides to that which is most just and right i.e. to the most upright, best, and most guiding way. It guides, leads, and calls to this way i.e. to bear witness to the Oneness of Allah, obedience to Him, and to avoid what He prohibits and abide by the limits He prescribed. This is the explanation for the most straight path. The Noble Qur'an is the means of attaining salvation. Allah (Glorified and Exalted be He) revealed it as a clarification of all things, a guide, a mercy, and glad tidings for the Muslims.

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Allah (may He be Praised) states in Surah Al-Nahl:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿

Thus, the Noble Qur'an is a clarification of all things, a guide to the way of happiness, a mercy, and glad tidings. Allah (Glorified and Exalted be He) says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿It guides the hearts to the truth and heals them from the diseases of Shirk (associating others with Allah in His Divinity or worship), sins, Bid`ah (innovation in Religion), and deviations from the truth. It is a healing for the body from many diseases.

It brings glad tidings to both humankind and Jinn, but Allah (may He be Praised) confined this to the believers, for it is they who follow its guidance and benefit from it. Otherwise, it would have been a healing for all, as Allah (Glorified and Exalted be He) says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿Allah (may He be Praised) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿

Thus, the Glorious Qur'an is a remedy for all the ailments of the heart: It is a remedy for the diseases of Shirk, acts of disobedience, and Bid'ah. It is also a remedy for the diseases of the body and society for those whose intentions are pure and whom Allah wills to cure. Allah (Glorified and Exalted be He) says:﴾ (This is) a Book which We have revealed unto you (O Muhammad peace be upon him) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise. ﴿

Thus, it is a Book with which Allah (Exalted be He) leads mankind out of

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the darkness of shirk, committing sins and Bid`ah, and dissension and disunity into the light of truth, guidance, agreement on good, and cooperation in righteousness and piety. This is the Straight Path of Allah i.e. bearing witness to the Oneness of Allah, fulfilling the duties He laid down, avoiding sins, exhorting one another to fulfill His Right and to avoid sins and disobedience of Him. This is the Straight Path of Allah; the true light and guidance and this is the most righteous path.

Allah (may He be Praised) saysin Surah Al-Anbiya':﴾ And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it? ﴿Allah (may He be Praised) also saysin Surah Ya-Sin:﴾ This is only a Reminder and a plain Qur'ân. ﴿﴾ That he or it (Muhammad peace be upon him or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). ﴿Thus, Allah (Glorified and Exalted be He) made His Book a reminder, warner, healing, and a guide. Therefore, it is obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) from among humankind or Jinn to follow its guidance, hold fast to it, and beware of contradicting it. Allah (Glorified and Exalted be He) says:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿Allah (may He be Praised) also says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿Allah (Glorified and Exalted be He) says:﴾ Do they not then

think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴾

When `Aishah (May Allah be pleased with her) was asked:﴾ O Mother of the believers, what was the character of the Prophet (peace be upon him), she replied: It was the Qur'an (i.e. the characters mentioned in the Qur'an). ﴾

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Allah (Exalted be He) says:﴾ And Verily, you (O Muhammad peace be upon him) are on an exalted (standard of) character. ﴾This means that the Prophet (peace be upon him) used to think deeply about the Qur'an, recite it often, and apply what it says. So, his morals were the embodiment of the teachings of the Qur'an, whether in recitation; meditation; compliance to its orders; avoiding its prohibitions; arousing people's interest in the obedience of Allah (Exalted be He) and His Messenger (peace be upon him); inviting people to all that is good; advising others for the sake of Allah; and other forms of goodness.

Allah (Exalted be He) says:﴾ We relate unto you (Muhammad peace be upon him) the best of stories ﴾Thus, the Ever-Glorious Qur'an relates the best stories and gives the code of ethics by which the Prophet (peace be upon him) lived. My advice to all Muslims; men and women, mankind and Jinn, Arabs and non-Arabs, and scholars and seekers of knowledge, is to care for the Glorious Qur'an, recite it often, reflect upon its meanings, and understand it by night and day particularly at times when the heart is ready to meditate and understand. Those who find it difficult to memorize the Qur'an should recite it from the Mus-haf (Qur'an, the Book) and whoever can memorize parts of it should recite of it as much as possible. Allah (Exalted be He) says:﴾ So, recite you of the Qur'ân as much as may be easy for you. ﴾The one who just knows the alphabet should spell and read from the Mus-haf to learn more and anyone who does not have enough knowledge should learn from his mother, father, son, or wife if they are more learned than him. A female who does not have enough knowledge, should learn at the hand of her father, brother, husband, sister, and so on.

In this way, people should also cooperate and exhort one another to contemplate, understand, and act upon this Ever-Glorious Book. There should be mutual cooperation between spouses, parents, sons, brothers, uncles, and aunts, and all Muslims.

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Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾He (may He be Praised) also says:﴾ By Al-`Asr (the time). ﴾﴾ Verily, man is in loss, ﴾﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾It is alsonarrated by Muslim in his Sahih (authentic) Book of Hadithon the authority of Jabir Ibn `Abdullah (may Allah be pleased with them) that﴾ the Prophet (peace be upon him) said to people in his Khutbah (sermon) on the Day of `Arafah in the Farewell Hajj: I am leaving among you that which if you adhere to, you will never go astray - the Book of Allah. ﴾Thus, he (peace be upon him) enjoined them to observe the Book of Allah and assured them that they would not go astray if they held fast to it.

In another narration, the Prophet (peace be upon him) stated: "...the Book of Allah and my Sunnah".The Sunnah of the Messenger (peace be upon him) receives authority from the Book of Allah, because Allah (may He be Praised) says:﴾ And obey Allâh and the Messenger (Muhammad peace be upon him). ﴾

The Book of Allah orders obeying Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Exalted be He) says:﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad peace be upon him) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾Allah (Glorified and Exalted be He) says:﴾ And obey Allâh and the Messenger (Muhammad peace be upon him), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) ﴾Allah also says:﴾ He who obeys the Messenger (Muhammad peace be upon him), has indeed obeyed Allâh ﴾The Messenger (peace be upon him) exhorted us to obey the Ever-Glorious Qur'an and this exhortation includes practicing the Sunnah

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i.e. his sayings, deeds, and approvals as mentioned before.

It is related on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ 'There will be trials.' He was then asked, 'O Messenger of Allah! What is the way out?' He replied, 'The Book of Allah, in it are the tidings of what happened before you and the tidings of what shall happen after you and the laws to settle your disputes...' ﴾

It is the way to escape all trials. It leads to the path of safety, guides to the way of happiness, warns against the causes of destruction, calls to unifying the word of Muslims, and warns against disunity and disagreement. Allah (Exalted be He) says:﴾ Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad peace be upon him) have no concern in them in the least. ﴾Allah (Glorified and Exalted be He) says in this Ever-Glorious Book:﴾ And be not as those who divided and differed among themselves after the clear proofs had come to them. ﴾And:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾Thus, it calls to unity on the truth and exhorts to the truth, as Allah (may He be Praised) says:﴾ By Al-`Asr (the time). ﴾﴾ Verily, man is in loss, ﴾﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for

the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❳This great concise Surah contains all that is good. It left nothing of what is good but mentioned it and nothing of evil but warned against it.

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Those excluded in this Ayah are the winners among Jinn and humankind, males and females, the Arabs and the non-Arabs, the merchants and the poor, and the rulers and others. They are the ones who will be safe from loss. They have four characteristics: believing in Allah, acting righteously, exhorting one another to the truth, and exhorting one another to patience.

Only these will be saved from loss, whereas others will be losers in proportion to how much they lack of these four traits. These successful Muslims believe in Allah (Exalted be He), in His Messenger (peace be upon him), in what Allah revealed, and in the authentic narrations reported from the Messenger (may peace be upon him). They also believe in what Allah (Exalted be He) and His Messenger (peace be upon him) told regarding the Hereafter, Paradise, Hellfire, reckoning, retribution, and so on. They believe Allah is the only Worthy of worship and that He is only One God Who has no partner and that it is forbidden to worship any other. Allah (may He be Praised) says in His Glorious Book:❲ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❳And:❲ And your Lord has decreed that you worship none but Him. ❳Allah (Exalted be He) says:❲ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ❳Allah (Exalted be He) also says:❲ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❳Allah (Exalted be He) also says:❲ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ❳

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And:❲ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ❳Allah (may He be Praised) says:❲ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❳Allah (Glorified and Exalted be He) says:❲ O mankind! Worship your Lord (Allâh) ❳

This is the basis of the Din (religion) of Islam and the core of faith, i.e. to believe that Allah is the Creator and the Provider and that none but Him is the true God, alone worthy of all worship and that to Him belongs the Most Magnificent Names and Exalted Attributes. There is none like unto Him and there is none co-equal to Him. He has no partner in worship, dominion, or arranging matters as Allah (may He be Praised) says:❲ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ❳Allah (Exalted be He) also says:❲ Say (O Muhammad peace be upon him): "He is Allâh, (the) One. ❳❲ "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ❳❲ "He begets not, nor was He begotten. ❳❲ "And there is none co-equal or comparable unto Him." ❳He (Exalted be He) also says:❲ There is nothing like Him; and He is the All-Hearer, the All-Seer. ❳Allah (may He be Praised) also saysin Surah Al-Hajj:❲ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ❳He (may He be Praised) also says:❲ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ❳There are many Ayahs that stress this meaning.

In conclusion, it is obligatory on every Mukallaf, both Jinn and mankind, to worship Allah alone and to have absolute belief that Allah is the Creator and the Provider and that there is no creator except Allah (Exalted be He).

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There is no Lord except Him and none but Him (may He be Praised) is worthy of all worship. He is the One deserving to be worshipped through supplication, fear, hope, Salah (Prayer), Sawm (Fast), offering sacrifices, vows, and so on. All this should be dedicated to Allah Alone Who has no partner. Allah (Exalted be He) says:❲ So set you (O Muhammad peace be upon him) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. ❳Allah (Exalted be He) says:❲ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❳This is the meaning of "La ilaha illa Allah (There is no god but Allah)". It means that there is no God worthy of worship but Allah. Allah (Exalted be He) says:❲ So know (O Muhammad peace be upon him) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh) ❳This means that none should be worshipped truly except Allah (Exalted be He). Whoever worships idols, dead people, trees, stones, angels, or prophets, has committed Shirk and has contradicted and broken the testimony that "there is no God but Allah" and contradicted Allah's Saying (Exalted be He):❲ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❳And has contradicted Allah's Saying (Exalted be He):❲ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❳Among those committing Shirk (associating others with Allah in His Divinity or worship) are those worshipping graves, idols, trees, and stones. They seek the help of the dead and the blessings of their graves, supplicate to them, go around their graves seeking benefit, reward or protection from them. They may seek their help or ask them to endow them with children, support, or the like as done by the grave and idol worshippers or those who seek the help of stars, Jinn, angels, prophets, or other creatures.

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All this violates the testification that there is no God but Allah, and contradicts the belief in the Oneness of Allah. Allah (Glorified and Exalted be He) says:❲ And they were commanded not, but that they should worship Allâh, and

worship none but Him Alone (abstaining from ascribing partners to Him) ﴿

He (Exalted be He) further says:﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿And:﴾ And indeed it has been revealed to you (O Muhammad peace be upon him), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿And:﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿And:﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿

It is obligatory to believe in the Oneness of Allah and be sincere to Him in one's Salah, Sawm, and other acts of worship. It is obligatory to avoid Shirk in slaughtering, taking vows, fearing, and hoping, and so on. It is obligatory to fear Allah (Exalted be He) and believe that He alone is one's Lord and Creator. There is no Lord or Creator beside Him. One should believe that to Allah belongs the Exalted Attributes and the Most Magnificent Names and that there is nothing like unto Him, nor does He have an equal. Allah (Glorified and Exalted be He) says:﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿And:﴾ Then do not set up rivals unto Allâh (in worship) ﴿

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i.e. peers and equals. Allah (Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿Allah (Exalted be He) also says,﴾ Say (O Muhammad peace be upon him): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿

It is also obligatory to acknowledge that every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should believe that Allah (may He be Praised) is their Creator and the Creator and Owner of everything and that it is Allah Who is Worthy of worship and that He is the One True God. One will not be a true believer unless one believes that to Allah (may He be Praised) belongs the Most Magnificent Names and the Highest Attributes, and that all His Names are Most Beautiful and all His Attributes Most Sublime, and that there is nothing like unto Him or is His equal. Allah (may He be Praised) says:﴾ Say (O Muhammad peace be upon him): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿He (Exalted be He) says:﴾ Do you know of any who is similar to Him? ﴿i.e. there is no one who is similar to Him; there is no partner or co-equal to Him. Allah (Exalted be He) says:﴾ Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴿i.e. do not deem anything to be similar, nor a peer to be called upon beside Him.

Allah (may He be Exalted and Glorified) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿Thus, Allah (Exalted be He) hears what His servants say, hears their supplication, and sees them. There is nothing like unto Him in His Self, His Names, His Hearing and Sight or any of His Attributes. He is the Perfect in everything whereas, His creatures have defects. Perfection in all aspects is confined to Allah (may He be Exalted and Glorified) exclusively.

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You should reflect upon the Ever-Glorious Qur'an to understand this meaning. Contemplate the Qur'an from its beginning to its end; from Al-Fatihah (Opening Chapter of the Qur'an), the greatest and best Surah in the Qur'an, to the last Surah in the Mus-haf:﴾ Say (O Muhammad peace be upon him): "He is Allâh, (the) One..." ﴿and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas).

Reflect upon and meditate on the Ever-Glorious Qur'an with a desire to work and attain benefit from it. Do not read it carelessly. Read it attentively and try to understand its meanings and ask scholars about what you cannot grasp although most of it, praise be to Allah, is clear to both the common and learned people who know the Arabic language. An example is the Ayah in which Allah (Glorified and Exalted be He) says:﴾ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ﴿And:﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad peace be upon him) that you may receive mercy (from Allâh). ﴿And:﴾ He who obeys the Messenger (Muhammad peace be upon him), has indeed obeyed Allâh ﴿And:﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Rakiʽûn. ﴿And:﴾ Observing As-Saum (the fasting) is prescribed for you ﴿And:﴾ And Hajj (pilgrimage to Makkah) to the House (Kaʽbah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence) ﴿And:﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿And:﴾ whereas Allâh has permitted trading and forbidden Ribâ (usury). ﴿All these are clear Ayahs in which Allah (Glorified and Exalted be He) clarifies the lawful and the unlawful for His servants.

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Allah (Exalted be He) also prohibits injustice. He (Exalted be He) says:﴾ And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper. ﴿He (may He be Praised) says:﴾ And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment. ﴿So, servant of Allah, you should not wrong others with regard to their person, honor, or property.

Beware of Zhulm (injustice), for it has bad consequences. The Prophet (peace be upon him) said,﴾ The Muslim is inviolable for their Muslim brother, as for their blood and wealth. ﴿Do not attack or betray anyone, whether poor or rich, and avoid Zhulm in transactions and in everything. Do not do injustice to workers, if you are a company owner; if you have workers at home give them their rights and fulfill their conditions, whether you are a company owner or just hiring workers at home. Fear Allah and do not betray them thinking that they are vulnerable. This applies to all your affairs; do not be a liar or a cheater in your transactions. The Prophet (peace be upon him) said,﴾ A person who deceives is not of us (is not my follower). ﴿Allah (Glorified and Exalted be He) says,﴾ Verily, Allâh commands that you should render back the trusts to those to whom they are due ﴿He (Glorified be He) says about the Mu'mins (believers),﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿He (Glorified and Exalted be He) also says,

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﴾ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ﴿If you are an agent for someone in a farm or a company, you should not betray their trust; you should rather give them advice, fulfill your duty, and do not take anything of their rights except with their permission. This applies to everything, whether authorization in commercial transactions, renting, selling fruits and everything else. Allah (Exalted be He) says,﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿

If you are indebted, you should fear Allah as He should be feared in repayment of the debt. Do not lie and say that you cannot repay it. You should rather fear Allah and fulfill the debts to their owners, as you are required to fulfill your rights and obligations, according to Allah's saying,﴾ Successful indeed are the believers. ﴿﴾ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ﴿﴾ And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). ﴿﴾ And those who pay the Zakât. ﴿whether financial or spiritual Zakah.﴾ And those who guard their chastity (i.e. private parts, from illegal sexual acts) ﴿﴾ Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; ﴿i.e. they abstain from Zina (adultery), homosexuality and the rest of immoral sins.﴾ Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; ﴿﴾ But whoever seeks beyond that, then those are the transgressors; ﴿﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿They

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fulfill their Amanahs and covenants in the way prescribed by Allah.

Secrets are considered part of Amanah as well; you should not reveal the secrets with which you are entrusted. If a person tells you to do so and so and tell no one, this is considered a secret between both of you, so you should not betray that trust which harms nobody. If a person makes a will to you to take care of his children or his farm, you should fulfill that right and fear Allah, as Allah is the Ever-Watcher. If you borrow anything from a person, you should return it to them; do not betray them and fear Allah. You can return its price if you have bought it. Do not deny it if they forget it, but rather remind them that you owe them the price of so and so.

Allah (Exalted be He) says,﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿﴾ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). ﴿ Salah (Prayer) is the greatest and most important obligation after Tawhid (monotheism). It is a pillar of Islam, the greatest Rukn (integral Pillar) and the most important Fard (obligation) after the two Shahadahs (Testimonies of Faith). You should fear Allah and keep it in congregation, according to Allah's saying,﴾ Guard strictly (five obligatory) As-Salawât (the prayers) ﴿He (Glorified be He) also says,﴾ and perform As-Salât (Iqâmat-as-Salât), and give Zakât. ﴿He (Glorified be He) also says,﴾ and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) ﴿He (Glorified be He) also says,

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﴾ And those who guard their Salât (prayers) well. ﴿﴾ Such shall dwell in the Gardens (i.e. Paradise), honoured. ﴿He (Glorified be He) says about the hypocrites,﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness ﴿

Do not be like them, too lazy to offer Salah, as if you are forced to do it, but rather be active and strong, and hasten to offer it, whether the Fajr (Dawn) Prayer or others. Do not prefer sleep to the Fajr Prayer or others; and be patient and watchful of Allah all the time. The same applies to your wife and children; be firm with you wife, your children and your servants in this issue, and yourself before them. Be a good model for them to follow in goodness; whenever you hear the Adhan (call to Prayer), hasten to offer Salah, whether in the Fajr, Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) or `Isha' (Night) Prayers, as ordained by Allah (Glorified be He) and His Messenger. Allah (Glorified be He) says,﴾ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr). ﴿The middle Salah is the `Asr Prayer, which Allah mentioned in particular for its great rank. He (Glorified be He) also says,﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. ﴿Performing Salah means

offering it as ordained by Allah.

Paying Zakah means giving it to the ones who deserve it as ordained by Allah. You should pay the Zakah due on your money as enjoined by Allah; do not be miserly and fight yourself until you give Zakah to those who deserve it, whether of your money,

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sheep, camels, cows, or commercial commodities such as clothes, utensils, cars or other items that can be sold. Whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, you should pay 2.5% of it as Zakah, which corresponds to 25 of every 1000, or 2500 of every 100.000. If you have grazing livestock for a Hawl, you should give one of them for each forty to one hundred and twenty i.e. a one-year-old goat. If they range between one hundred and twenty one and two hundred, you should give two of them. If they are two hundred and one or more, you should give three of them. Then, you should give one sheep for every hundred sheep. You should give four sheep on every four hundred; and five sheep on every five hundred.

As for Zakah on camels, it was clarified in details by the Prophet (peace be upon him). If you have five camels that have been grazing for a Hawl or most of it, you should give one of them; two in every ten; three in every fifteen; and four in every twenty. If they reach twenty five camels, you should give a Bint Makhad (a one-year-old she-camel). If not found, you can give an Ibn Labun (a two-year-old he-camel). This applies until thirty five camels. If more than thirty five, you should give a Bint Labun (a two-year-old she-camel), until they reach forty five camels. If they are more than forty five, you should give a Haqqah (a three-year-old she-camel) until they reach sixty camels. If they exceed sixty, you should give a Jadh`ah (a four-year-old she-camel) until they reach seventy five camels. If more than seventy five, you should give two Bint Labuns until they reach ninety camels. If more than ninety camels, you should give two Haqqahs until they reach a hundred and twenty camels.

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If more than a hundred and twenty, you should give a Bint Labun for every forty camels and a Haqqah for every fifty camels.

Similarly, the cows; if they are grazing for a Hawl or most of it, you should give a Tabi` or Tabi`ah (a one year-old cow) for every thirty cows; you should give a Musinnah (a two year-old cow) on every forty cows; you should give two Tabi`ahs for every sixty cows; you should give a Tabi` and a Musinnah on every seventy cows; you should give two Musinnahs on every eighty cows; you should give three Tabi`ahs on every ninety cows; you should give two Tabi`ahs and a Musinnah in every hundred cows; and you should give three Musinnahs or four Tabi`ahs on every in every hundred and twenty cows. Then, the number is fixed; you should give a Tabi` or Tabi`ah on every thirty cows; and a Musinnah on every forty cows.

As for the grains and the fruits that can be measured and saved, you should give 5% of them if they are irrigated with machines. If they are watered naturally by rain or rivers, you should give 10% of them if they reach five Wasqs (1 Wasq = 60 Sa`s =130,320 kg), according to the saying of the Prophet (peace be upon him).﴿ On a land watered by rain or by natural water channels, one tenth (10%) is compulsory (as Zakah) and on the land irrigated by machines 5% is compulsory (as Zakah on the yield of the land). ﴾Related by Al-Bukhari in his Sahih (authentic) Book of Hadith.The Prophet (peace be upon him) also said,﴿ No Zakah is due on less than five Wasqs of dates or grains. ﴾ (Agreed upon by Imams Al-Bukhari and Muslim).

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As for Sawm (fast) in Ramadan, it is the fourth Rukn of Islam. You should fear Allah and observe Sawm in Ramadan as ordained by Allah and abstain from idle talk, Ghibah (backbiting), Namimah (tale-bearing) and other sins. You should preserve your Sawm from all sins, according to the saying of the Prophet (peace be upon him),﴿ Whoever does not give up false statements and evil deeds, Allah is not in need of their abstinence from food and drink. ﴾Related by Al-Bukhari in his Sahih Book of Hadith.

You should also earn your living through lawful means and beware of unlawful money. When you observe Sawm, all your limbs should abstain from what Allah prohibited. This is the perfect Sawm; abstinence from eating, drinking and all the prohibitions of Allah. During Hajj, you should not also behave in an obscene manner or commit a sin. When you perform Hajj, you should avoid all sins in all cases, according to the saying of the Prophet (peace be upon him),﴿ Whoever performs Hajj for the sake of Allah and does not have sexual relations with his wife or commit sins will return (after Hajj free from all sins) as if they were born anew. ﴾(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (peace be upon him) also said,﴿ The performance of `Umrah is an expiation for the sins committed (between it and the previous one); and the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Jannah (Paradise). ﴾(Agreed upon by Imams Al-Bukhari and Muslim).

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The accepted Hajj is the one that contains no obscenity or Fisq (flagrant violation of Islamic law).

In all your transactions, you should avoid deception, betrayal and lying. ﴿ The Prophet (peace be upon him) once passed by a man who had a heap of food in the market. He felt something strange about it, so he thrust his hand in that (heap) and his fingers were moistened. He said to its owner, "What is this?" He replied, "O Messenger of Allah! These have been drenched by rainfall." The Prophet said, "Why did you not place this (the drenched part of the heap) over other eatables so that the people could

see it? A person who deceives others is not one of my followers." ﴿Related by Muslim in his Sahih (authentic) Book of Hadith.

This means that Allah's Book includes guidance, light, call for every form of goodness, and warning against every evil. The same applies to the Sunnah of the Messenger of Allah (peace be upon him); it includes a call for every form of goodness and warning against every evil.

I advise myself and all Muslims to observe Taqwa (fearing Allah as He should be feared) at all times. Taqwa entails obeying Allah's Orders and abstaining from His Prohibitions, while being sincere to Him and abiding by His Limits. Taqwa also entails attending to the Qur'an, reflecting on its meanings, reciting and memorizing it often and acting upon its teachings. Allah (Glorified be He) says:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿

The Qur'an is not sent down to be kept in drawers or just memorized but it is sent to be recited

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and its meanings reflected upon. Allah (Exalted be He) says:﴾ (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) ﴿Allah (Exalted be He) also says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿

Furthermore, the Prophet (peace be upon him) said to people on the Day of `Arafah in the course of the Farewell Hajj,﴾ "I am leaving you that which if you stick to, you will not go astray; the Book of Allah." ﴿In another occasion, he (peace be upon him) said,﴾ "I am leaving you two great things; the first: the Book of Allah in which there is guidance and light, so hold fast to the Book of Allah and adhere to it..." He then said: "(The second) is my household. Fear Allah in relation to the members of my household." ﴿He (peace be upon him) means his wives and relatives from Banu Hashim. The Prophet (peace be upon him) is advising people to treat his household kindly, to be nice to them, to abstain from harming them, to command them good and to give them their due rights, as long as they are abiding by his religion and following Shari`ah (Islamic law). It is also confirmed﴾ on the authority of `Abdullah ibn Abu Awfa (may Allah be pleased with him) that he was asked about the Messenger's commandment to people and he said, "He commanded us to attend to the Book of Allah". ﴿This means that Allah and His Messenger (peace be upon him) command us to give great care to the Qur'an. Allah (Glorified and Exalted be He) orders us saying:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it ﴿

Allah (Glorified be He) orders Muslims to abide by the Qur'an and hold fast to it. He (Glorified and Exalted be He) says:﴾ Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. ﴿

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This denotes that the Qur'an is the best speech and in it are the best stories, as Allah saysin Surah Yusuf:﴾ We relate unto you (Muhammad صلى الله عليه و سلم) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). ﴿

The best stories are embedded in the Qur'an where Allah tells us about previous people, such as Prophets Adam, Nuh, Hud, Salih and other prophets (peace be upon them all). He relates to us the stories of previous nations, the punishment that befell the evil among them and the victory, support and good end granted to the righteous. In addition, the Qur'an talks to us about dwellers of Paradise, denizens of Hellfire, different types of punishment and news about the Day of Resurrection, calling people to account, and rewarding them, and other important facts.

Thus, I advise you dear Muslims, males and females, to pay great attention to the Book of Allah, recite it often, contemplate its meanings, and act according to its rulings. Likewise, give the due attention to the Sunnah (whatever is reported from the Prophet), as it is embedded in the Prophet's commandment. Allah (Glorified be He) sent down the Qur'an and Sunnah to the Prophet, as He says:﴾ By the star when it goes down (or vanishes). ﴿﴾ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴿﴾ Nor does he speak of (his own) desire. ﴿﴾ It is only a Revelation revealed. ﴿Allah (Glorified be He) also says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

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It is authentically related that the Prophet (peace be upon him) said,﴾ "I have been granted the Qur'an and something like it (i.e. the Sunnah)." ﴿So advising Muslims to attend to the Qur'an includes the Sunnah as well. Hence, it is the duty of all Muslims to follow the Qur'an and Sunnah and seek their judgment in all affairs.

The Sunnah is represented in the Prophet's authentic Hadith and giving them the due attention is achieved by learning from them, memorizing as much as possible from them and understanding their meanings. Allah (Exalted be He) orders Muslims saying:﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) ﴿He (Glorified and Exalted be He) also says:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware ﴿﴾ lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing,

overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ❳He (Glorified and Exalted be He) also says:❲ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ❳❲ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ❳May Allah save us!

So, I advise myself and every Muslim who reads my words to observe Taqwa, attend to the Qur'an, and recommend one another to do so, by words and deeds. Anyone who is negligent will be in loss.

Allah (Exalted be He) says:❲ By Al-'Asr (the time). ❳❲ Verily, man is in loss, ❳❲ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❳Those people will be happy and victorious. They are the ones who believe in Allah and in His Messenger,

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who believe in the Oneness of Allah, worship Him alone, fulfill their obligations, abstain from their prohibitions, exchange advice, command good and forbid evil. They do all that while being patient until they join their Lord. Those winners are mentioned when Allah (Exalted be He) says:❲ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. ❳

Indeed, Allah (Exalted be He) has promised them His Mercy:❲ Allâh will have His Mercy on them. ❳They are rewarded in this world with success and guidance and in the Hereafter with Paradise and safety from Hellfire. Allah (Exalted be He) talks about them saying:❲ By Al-'Asr (the time). ❳❲ Verily, man is in loss, ❳❲ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❳Allah (Glorified be He) also says:❲ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ❳Righteousness and piety refer to fulfilling the obligations and abandoning the prohibitions. Allah (Exalted be He) then says:❲ but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ❳

In a Hadith Sahih (authentic Hadith), the Prophet (peace be upon him) said,❲ "The Religion is (giving) advice.' We (the Companions) asked, 'For whom?' He replied, 'For Allah, His Book, His Messenger, and for the leaders and ordinary Muslims." ❳ (Related by Muslim in his Sahih book of authentic Hadith)

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The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ "One believer to another are like the parts of a building, each supporting the other." And he (peace be upon him) interlaced his fingers. ❳Furthermore, he (peace be upon him) said,❲ "The similitude of believers in regard to their mutual love, affection, and empathy is that of a body. When any of its parts aches, the whole body aches due to sleeplessness and fever." ❳This is how the Sahabah (Companions of the Prophet) and those who followed them used to cooperate in virtuousness and piety, recommend one another to the Truth and patience, call others to goodness and warn them against evil. Learn from them and be patient at all times towards your parents, children, neighbors, companions and all Muslims wherever you may be. Dear Muslims, recommend one another to the Truth, cooperate in virtuousness and piety, call others to goodness, warn them against evil and take great care of the Qur'an through recitation, meditation and application of rules.

We ask Allah by His Blessed Names and Attributes to guide us all to understanding His Religion and holding fast to it! We seek refuge with Allah from the evils within ourselves and that of our deeds! May Allah guide us to attend to His Book and the Sunnah, to be guided by them, to act upon them and to derive our morals from the Qur'an, like the Messenger used to. We seek Allah's Refuge from misleading trials and Satan's whisperings and ask Him to grant His Religion victory and raise its status. May Allah let us be among those who support His Religion and call to it with sure knowledge, for He is All-Hearing and Ever Near. Peace and Blessings be upon Prophet Muhammad, his family, Companions and those who follow him exactly until the Day of Resurrection. There is neither might nor power except with Allah!

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Answering miscellaneous questions after the lecture

Q 1: Praise be to Allah, I started to adhere to the Din (religion) of Islam a month ago. I feel steadfast when I am with some righteous friends, but when I leave them due to my preoccupations and work I find a lack in Iman (Faith/belief). What advice can you give me?

A: We advise you to have good companions and if you have to leave them because of work, then fear Allah and remember that He is always watching you, and He is greater than them. Allah (Exalted be He) says: ﴾ Surely, Allâh is Ever an All-Watcher over you. ﴿ **Allah (Glorified be He) also says:** ﴾ Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for Tahajjud prayers). ﴿﴾ And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). ﴿ **Allah (Glorified be He) also says:** ﴾ Be not sad (or afraid), surely Allâh is with us. ﴿

Allah is always watching you, so fear Allah. Remember that you are in front of Him and that He can see you when you obey Him and when you disobey Him. So fear the punishment of Allah and beware lest you should do anything that gains His wrath. Allah (Glorified and Exalted be He) says: ﴾ And Allâh warns you against Himself (His punishment) ﴿ **Allah (Glorified be He) also says:** ﴾ and fear none but Me. ﴿

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You have to be sincere towards Allah and adhere firmly to the Din of Allah when you are alone and when you are with your friends. Wherever you are, Allah can hear what you are saying and can see what you are doing, so you have to feel more shy of Allah than of your family and other people.

Q 2: What is the ruling on a person who dies in a state of Shirk (associating others with Allah in His Divinity or worship) without knowing that he is in a state of Shirk?

A: He who dies in Shirk is in great danger. Allah (Glorified be He) says: ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ **Allah (Glorified be He) also says:** ﴾ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴿ **Allah (Glorified be He) also says:** ﴾ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. ﴿ **Allah (Glorified be He) also says:** ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿

This is their punishment and fate like all those committing major Kufr (disbelief); their ruling in the worldly life is that when dying, they are not to be washed and no Funeral Prayer is made for them. They should not be buried in the tombs of Muslims. However, he whom the Da`wah (calling to Islam) i.e. the Ever-Glorious Qur'an and the Sunnah (whatever is reported from the Prophet) did not reach, his case will rest with Allah on the Day of

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Judgment like Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner). The correct view is that they will be tested on the Day of Judgment: if they respond and obey they will enter the Jannah (Paradise), and if they disobey they will enter the Hell-fire.

This issue was discussed in detail by Ibn Al-Qayyim **(may Allah be merciful with him) in his last book "Taryq Al-Hijratayn", in which he said: "(The eighth view) they will be tested on the Day of Resurrection. The Messenger of Allah will be sent there to them and whomever the Da`wah did not reach; he who obeys the Messenger will enter Jannah and he who disobeys him will enter Hell-fire. Thereupon, some of them will be admitted to Jannah and others to Hell-fire. Thus, all evidences could be reconciled." However, if one is ignorant of the Shirk he commits, his case will rest with Allah (Glorified and Exalted be He) and the ruling is based upon appearance; he who is apparently committing Shirk will take the ruling of Mushriks (those who associate others with Allah in His Divinity or worship) and his affair rests with Allah (Glorified and Exalted be He) Who is All-Knowing of everything.**

Q 3: There are nowadays exams, what advice can you give to students, Your Eminence?

A: We advise all students to study hard and cooperate in solving problems asking Allah to grant them success and support. They have to beware of sins and continue performing Salah (Prayer) in congregation, particularly the Fajr (Dawn) Prayer, obeying parents, maintaining

the ties of kinship and carrying out the rights of the wife, etc.

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We advise all students to fear Allah, stand steadfast to His Din, keep His Obligations and quit His Prohibitions. This will help them pass their exams and achieve success. Everyone should fear Allah and continue performing the obligations such as Salah and the other duties.

One should strive to obey his parents rightfully and treat his wife fairly and give her the due rights. He has to spare his time from circulating gossips and devote it to study alone or with his good companions.

Q 4: Some claim that `Aqidah (creed) involves complication and burdens; how can one refute this claim?

A: This speech is awful if the claimer means the `Aqidah of Tawhid (belief in the Oneness of Allah/ monotheism) of the believers. This speech is considered Riddah (apostasy) and Kufr (disbelief), for it entails that the `Aqidah has no useful knowledge and that it is complicated. This is an ugly speech and Riddah that brings one out of the fold of Islam, so such sayer should go back on his word, fear Allah and repent to Him. `Aqidah is the basis of Din; it is belief in Allah and His Messenger, Tawhid and devotion; it is the meaning of saying, "La ilaha illa Allah (there is no deity but Allah)", for it means that there is no deity worthy of true worship except Allah. This is Tawhid, devoting worship to Allah Alone, abandoning Shirk, believing in His Names and Attributes, obeying His Commands and giving up His Prohibitions. This entails no complication; rather, this is quite clear to whom Allah guided to questing Al-Haqq (the Truth).

Q 5: Allah (Exalted be He) says: ﴾ But as for those who disbelieve, their Auliyâ’ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. ﴿ **What is meant by the Light in this Ayah (Qur'anic verse)?**

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A: Allah is the guardian, supporter and helper of the believers; He takes them out of the darkness of Shirk, sins and Bid`ahs (innovations in religion) into the light of Tawhid, Al-Haqq and Iman, by means of messengers and divine revealed books. With regard to the disbelievers of Quraysh **and** the children of Israel **and other disbelievers, their guardian is Taghut (false gods) which is the devil among mankind and Jinn (creatures created from fire) who takes the disbelievers out of the light of Tawhid and Al-Haqq to the darkness of Shirk, ignorance, sins and Bid`ahs. Light in this Ayah means Tawhid, Iman and guidance while darkness refers to Shirk, sins and Bid`ahs. May Allah grant us safety!**

Q 6: What is your opinion with regard to women wearing trousers, which is widespread nowadays?

A: I advise women not to wear trousers, for they are the clothes of the Kafirs (disbelievers/non-Muslims), so they should quit it. A woman should only wear women’s clothes, the dress of her own country; she should not deviate from that. She should be keen to wear the covering wide clothes that are not transparent, tight or in resemblance to the clothes of Kafirs or men or a dress of fame and vanity.

Q 7: What is the ruling on traveling abroad to the countries of Kafirs for study?

A: It is recommended to avoid this unless the traveler has deep insight and knowledge to call to Allah and teach people without endangering his religion, since he is knowledgeable. The Prophet (peace be upon him) said:﴾ I am not responsible for any Muslim who stays among Mushriks. ﴿

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In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says about the Muslims living among the Mushriks and could not make their religion superior:﴾ Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children ﴿

In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said:﴾ “Allah (may He be Glorified and Exalted) does not accept any deeds from a Mushrik, after having embraced Islam until he separates himself from the Mushriks to (join) the Muslims.” ﴿**The meaning is that he should quit the Mushriks. I advise all Muslims to beware of going to the lands of Mushriks or sitting with them for trade or study purposes unless they have knowledge, guidance, and insight to call to Allah and learn what his country is in need of and make his religion superior. There is nothing wrong with that as did** Ja`far ibn Abu Talib **(may Allah be pleased with him) and the companions when they immigrated to** Abyssinia (Ethiopia) **from** Makkah Al-Mukarramah **due to the injustice of the Mushriks and their failure to make their religion superior in** Makkah, **when the Prophet (peace be upon him) was** in Makkah **before immigration.**

Q 8: I work in a pharmacy where the owner appointed a woman as a director; what is your

advice to me?

A: We advise you to leave this pharmacy and look for another job and you will find all good awaiting for you. Allah (Glorified be He) says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿**If you could advise the owner of the pharmacy to appoint a male director, you should do so. The Prophet (peace be upon him) said:**﴾ Din is based on advising one another. ﴿**May Allah grant us all success!**

Exchange of advice to hold fast to the Truth

Praise be to Allah, the Lord of the Worlds. The righteous people will ultimately prove successful! May the peace and blessings of Allah be upon His servant and Messenger, the best of His creation who was entrusted with His Revelation, our Prophet and Imam, Muhammad Ibn `Abdullah, his Family, his Companions, and those who follow in his footsteps until the Last Day.

I thank Allah (Glorified and Exalted be He) for granting me this opportunity to meet with my fellow brothers, near the House (Ka`bah) to advise one another to adhere to the Truth, exchange advice, cooperate in goodness and patience, and remember Allah and His Rights. I ask Him (Glorified be He) to bless this meeting and to set right our hearts and deeds, and help us all hold fast to his Religion, and grant us deep understanding of it. We seek refuge from the evil of ourselves, the evil consequences of our deeds, and from the delusive temptations. May Allah (Glorified be He) support His religion and make His Word supreme. I ask Him also to set right the affairs of all Muslims, grant them the comprehension of the religion, entrust them to pious rulers, and reform their leaders. I ask Him to guide and help our rulers to what is good and to guide their retinue. I ask Him to protect them from the evil retinue and support the Truth through them. May Allah make us among those who are rightly-guided and are guiding others.

My dear fellow brothers,

Allah (Glorified and Exalted be He) has created mankind and Jinn to worship Him and sent the messengers for this great mission and revealed the Books for this purpose. Allah (Glorified and Exalted be He) says,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿Allah (Exalted be He) has created mankind and Jinn, females and males, Arabs and non-Arabs, rich and poor, to worship Him. Allah (Glorified and Exalted be He) says,﴾ "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" ﴿This is to refute the claims of whoever thinks so. He (Glorified and Exalted be He) also says,﴾ Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? ﴿i.e. neglected without being given orders or prohibited from doing some things. He also says,﴾ And We created not the heaven and the earth and all that is between them without purpose! ﴿

Allah (Exalted be He) has created all creation to worship Him, follow His Commands, avoid His prohibitions, devote all acts of worship to Him, and abide by the limits He sets. They were not created without a purpose.In Surah Al-Zariyart,Allah (Glorified be He) also says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿

`Ibadah (worship) is to believe in the Oneness of Allah, perform the obligatory acts which He Has enjoined, and abandon the prohibited acts. This is Islam about which Allah (Exalted be He) says,﴾ Truly, the religion with Allâh is Islâm. ﴿It is Iman (faith) and

guidance. Allah (Exalted be He) says,﴾ whereas there has surely come to them the Guidance from their Lord! ﴿Allah (Exalted be He) also says,﴾ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم) ﴿

This form of `Ibadah is the essence of Iman. Referring to it, the Prophet (peace be upon him) said,﴾ "Iman has seventy odd or sixty odd branches, the best is saying: 'La ilaha illa Allah (There is no god but Allah)', and the least is the removing of harm from the road, and modesty is a branch of Iman." ﴿Iman means worshipping Allah, Islam, Al-Huda (guidance), Al-Birr (virtue), and Al-Taqwa (fearing Allah). It means obeying Allah (Exalted be He) and His Messenger (peace be upon him), believing in the Divine Unity, devoting all acts of worship to Allah, performing the obligatory acts, abstaining the Prohibitions, and abiding by the Limits that Allah sets. This is the meaning of Islam, Iman, and `Ibadah, Taqwa, Birr, and guidance. Allah (Exalted be He) says,﴾ whereas there has surely come to them the Guidance from their Lord! ﴿Allah (Glorified be He) also says:﴾ but Al-Birr (is the quality of the one) who fears Allâh. ﴿Allah (may He be Praised) says,﴾ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴿

This is the kind of `Ibadah which He has enjoined upon all people and created them for. Allah (Exalted be He) says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿He ordered them to worship Him and for this purpose He created them and sent the messengers (peace be upon them). Allah (Exalted be He) says,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (Glorified be He) also says,﴾ Worship Allâh ﴿means worship Allah alone

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and obey His commands, and﴾ and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿means abstain from Shirk (associating others with Allah in His Divinity or worship) and sins.

Allah (Exalted be He) has sent all the messengers from Nuh (Noah) to Muhammad (peace be upon him) to invite people to the worship of Allah alone, to devote all acts of worship to Him, obey His orders, abstain from His prohibitions, and adhere to the limits set by Him, hope for His reward and fear His punishment. Ibn `Abbas (may Allah be pleased with them) said, "Adam (peace be upon him) and his offspring worshipped Allah alone for ten centuries. When Shirk spread among the people of Nuh [Noah], Allah sent Nuh to invite and guide his people to Truth. Allah has narrated their story in many verses. Nuh invited them to worship and obey Allah alone. Allah (Exalted be He) says,﴾ And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him (Islâmic Monotheism)." ﴿They were arrogant and persisted in their falsehood, so Allah (Exalted be He) punished them by drowning them. Allah (Exalted be He) says,﴾ And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers). ﴿﴾ Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the `Alamîn (mankind, jinn and all that exists). ﴿He invited them to Allah (Exalted be He) for nine thousand and fifty years. However, they were arrogant and insolent so Allah (Exalted be He) punished them with the Deluge. It rained heavily and water gushed from the earth until they all drowned except those who were on board of Nuh's Ark. Allah (Exalted be He) says,﴾ And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers). ﴿﴾ Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the `Alamîn (mankind, jinn and all that exists). ﴿

Those who

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did not respond to the messengers including the seal of the prophets our Prophet Muhammad (peace be upon him) are perishable here and in the Hereafter. Allah (Exalted be He) says,﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿The Prophet (peace be upon him) said,﴾ "There will be no prophet after me" ﴿and﴾ "I have been sent to all mankind." ﴿Allah (Exalted be He) says,﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿Allah (Glorified be He) also says:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿Peace and blessings of Allah be upon him. It is Wajib (obligatory) upon each Mukallaf (person meeting the conditions to be held legally accountable for their actions); whether Jinn or mankind to obey and follow his (peace be upon him) footsteps. Allah (Exalted be He) says,﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿i.e. Allah orders the Prophet (peace be upon him) to inform all mankind and Jinn: if you love Allah sincerely, follow me so that Allah would love you.

Whoever loves Allah (Exalted be He) should follow Muhammad (peace be upon him) abiding by his orders and avoiding his prohibitions. He should worship Allah alone with devotion, abstain from sins, observe Salah, perform Zakah, fast Ramadan, perform Hajj, be dutiful to one's parents, maintain the ties of kinship, and enjoin goodness and forbid evil. He should also abstain from Shirk, which is a major sin, Zina (adultery), theft, sodomy, Riba (usury), consuming Khamr (intoxicants), Ghibah (backbiting), Namimah (tale-bearing), ungratefulness to one's parents, and severing the ties of kinship and so on.

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Each Mukalaf, man and woman, should worship Allah, obey His commands, refrain from His prohibitions, abide by the limits set by Allah, hope for His reward, and fear His punishment. Allah (Glorified and Exalted be He) says,﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿Allah (Glorified and Exalted be He) says,﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴿Allah (Glorified be He) also says:﴾ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴿

It is obligatory upon each Mukalaf; mankind and Jinn, to worship Allah, fear Him, follow His Commands, abstain from His prohibitions, cooperate in goodness, advise one another, and enjoin goodness. It is Wajib upon men and women, Arabs and non-Arabs, and all people to fear Allah as He should be feared. Allah (Glorified and Exalted be He) says,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿Allah (Glorified be He) also says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿In Surah Al-`Asr, Allah (Glorified be He) swears by "Al-`Asr" which refers to time i.e. the day and night. He (Exalted be He) is free to swear by whatever He likes from His Creatures. In other

positions, for example, Allah (Exalted be He) swears by

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Al-Tur (Sinai Mount), Al-Dhariyat (blowing winds),﴾ By the star when it goes down (or vanishes). ﴿﴾ By the night as it envelops. ﴿﴾ By the sun and its brightness. ﴿﴾ By the fig, and the olive. ﴿etc. Allah swears by whatever He wills of His creatures as this indicates His Greatness and His Exaltedness as that He is the One worthy of worship. People should swear only by Allah. It is not permissible to swear by the Prophet (peace be upon him), honesty, father, or any other creature. The Prophet (peace be upon him) said,﴾ "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) ﴿He (peace be upon him) also said,﴾ "He who swears by anything other than Allah is committing an act of Shirk." ﴿Related by Imam Ahmadon the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him) with Sahih (authentic) chain of transmission. It is not permissible for anyone to swear by his father, mother, the Prophet, or anyone else. Whoever has to take an oath, he should swear by Allah alone. The Prophet (peace be upon him) said,﴾ "Do not swear by your fathers, or your mothers, or by rivals to Allah; and swear by Allah only when you are speaking the truth." ﴿

In this noble Surah, Allah (Exalted be He) shows that mankind and Jinn are the losers﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Those are the successful who believe in Allah and His Messenger. They believe that Allah is their True Lord, and that He is established on His `Arsh (Allah's Throne) over the Heavens and above all creatures (Glorified and Exalted be He). They believe in His establishment over His `Arsh and separated from His Creation. Allah (Glorified and Exalted be He) says,﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿

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He (Glorified be He) also says,﴾ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)! ﴿This is our Lord (Glorified and Exalted be He) to Him belongs the Creation and Command. He is over His `Arsh and His knowledge encompasses everywhere and we make Du`a' to Him and He is the Most High, the Most Great. Allah (Exalted be He) says,﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿Allah (Exalted be He) also says,﴾ The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. ﴿

Allah (Glorified and Exalted be He) rose over His `Arsh in a manner that befits His Majesty and He is not like His creation at all in any of His attributes. Allah (Glorified be He) says,﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿Only Allah (Exalted be He) knows the exact manner of assuming His Attributes. Allah (Glorified and Exalted be He) is the Most High, the Most Gracious, the Most Merciful, the All-Mighty, the All-Wise, the Most Compassionate, the Most Powerful and the Only One worthy of worship. It is Wajib upon us all, men and women, to worship Allah by obeying His Commands, avoiding His prohibitions, and devoting all acts of worship to Him alone; such as Du`a' (supplication), hoping and seeking His help, making vows to Him, offering Salah, Sujud (prostration), and fasting Ramadan to Him only. Allah (Glorified and Exalted be He) says,﴾ And your Lord has decreed that you worship none but Him. ﴿Allah (Glorified be He) also says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿

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He (Glorified be He) says,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified and Exalted be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿The Prophet (peace be upon him) said,﴾ "The right of Allah over His slaves is that they should worship Him and not associate anything with Him." ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ "I have been commanded to fight against people till they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, perform Salah and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah." ﴿(Agreed upon by Al-Bukhari and Muslim)

It is obligatory on all Mukallafs (those who meet the conditions to be held accountable for their actions) to testify that La ilaha illa Allah (there is no deity but Allah), to know that none has the right to be worshiped except Allah (may He be Praised and Exalted), to believe that Allah (may He be Praised and Exalted) is over the 'Arsh (Allah's Throne), that He (may He be Praised) has the Most Beautiful Names and the Highest Attributes, and that He has no partner, no peer, no rival: There is nothing like Him; and He is the All-Hearer, the All-Seer. They have to believe that He (may He be Praised) is the Creator and the Sustainer and that He is the One Who is worthy of being worshipped, because He is the Creator and the Sustainer, and there is no Creator nor Lord other than Him, and to Him belongs the Most Beautiful Names and the Majestic Attributes, as He (Glorified and Exalted be He) says: And (all) the Most Beautiful Names belong to Allâh, so call on Him by them Allah (may He be Praised) has the Most Beautiful Names, which we should supplicate to Him by, such as the All-Wise, the All-Knowing, the Most Gracious, the Most Merciful, the All-Mighty, the Kind, the Omniscient, the All-Hearing, the All-Seeing, and the other Most Beautiful Names of His that were mentioned in His Glorious Book and the Sunnah of His Honest Prophet (peace be upon him).

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mutual advising is obligatory on all mukallafs, as is exhorting others to do so. Allah (Glorified and Exalted be He) says: By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). People are in loss and ruin, except for those believing in Allah; this means believing that Allah is their true God, and their Lord and Sustainer. Believers believe that Allah is their Creator and Sustainer, and that He is over His 'Arsh and over all creatures. They believe what Allah revealed in His Book regarding the Hereafter, Jannah (Paradise), the Fire, the Sirat (the bridge over the Fire), the Mizan (the Scales for weighing deeds), etc. They also believe whatever Allah tells of in His Glorious Book, the Qur'an, and in what His Messenger told of. They believe in all that. They believe in Allah and every word He (Glorified and Exalted be He) says, and they believe in the Messenger Muhammad (peace be upon him) and in the Message he brought. So they therefore believe in Allah and His Messenger and all that He and His Messenger said about what has happened and what will happen. They believe that Allah will bring us back to life on the Day of Resurrection to recompense us according to our deeds, good for good and evil for evil.

Allah (Glorified be He) says: On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. Allah (may He be Praised) says: (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). Here, Allah refers to the Day of Resurrection when all shall be gathered and repaid for their works. All Servants should therefore believe in all this and prepare themselves for this day, the Day of Resurrection.

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They should prepare themselves by attesting to Tawhid (belief in the Oneness of Allah/ monotheism), obeying Allah, abstaining from sins, and fulfilling His Rights. This is why Allah says: Except those who believe (in Islâmic Monotheism) This means those who have believed in Allah and His Messenger, confirmed their truth and then performed righteous good deeds, i.e., offer the Five Obligatory Daily Prayers regularly, as ordered by Allah, with tranquility and Khushu' (the heart being attuned to the act of worship); pay Zakah (obligatory charity), observe Sawm (Fasting) in Ramadan, go on Hajj to Al-Bayt (the House: another name for the Ka 'bah), are dutiful to their parents, keep the ties of kinship, enjoin Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), strive in the Cause of Allah, and abide by all that Allah and His Messenger obligated, and they abstain from Shirk (associating others with Allah in His Divinity or worship). They worship Allah Alone and associate nothing with Him. They avoid doing anything that He (Exalted be He) has declared to be forbidden or sinful. It is obligatory on both male and female believers to watch against all sins.

Worshipping and believing in Allah means being sincere to Him in action, abiding by His Orders, and avoiding what He has forbidden pursuant to the Manhaj (methodology) with which the Prophet (peace be upon him) was sent. Therefore, a believer should offer Salah (Prayer) in the way Allah has commanded, observe Sawm in the way Allah has commanded, pay Zakah in the way Allah has commanded, perform Hajj in the way Allah has commanded, strive in the Cause of Allah, enjoin Ma 'ruf and forbid Munkar, invite people to believe in Allah, give advise and exhort fellow Muslims to do good and believe in Allah and the Last Day, all in the way that Allah orders them to be performed. Then, in the next Ayah (Qur'anic verse) Allah says: and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden] This means that, in addition to performing all these deeds, they also sincerely and truthfully exhort one another to do good and to fulfill the obligations that Allah has prescribed and avoid the sins that He has prohibited, hoping for His Reward and fearing His Punishment. They should also exhort one another to patience. Every believer should advise their fellow Muslim if they see any negligence on their part; they should advise the person, guide them to goodness, and call them to Allah saying: "O brother! Fear Allah," "O brother! You have done such-and-such," or: "O brother! You have missed such-and-such."

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A believer advises their fellow Muslim to do good. If they see that they are lazy about performing Salah, they say: "O brother! Fear Allah, Salah is the cornerstone of Islam and it is obligatory that you should maintain it in its due times: Fajr (Dawn), Zhuhr (Noon), ‘Asr (Afternoon), Maghrib (Sunset), and ‘Isha’ (Night). It is obligatory on you to rush to perform it every time you hear the Mu’adhin (caller to Salah) calling to Salah. Men should perform it in congregation and women should perform it at home, sincerely, honestly, submissively, tranquilly, and with an attentive heart." A believer is also obliged to pay Zakah, perform Sawm and Hajj, buy and sell, enjoin Ma‘ruf and forbid Munkar, etc., as Allah commands. A believer is obliged to be mindful of Allah everywhere, on the farm, at work, during Salah, Sawm, with their family, and everywhere. A believer is obliged to be observant of Allah, fearful of Him, obeying His Commands, and avoiding His prohibitions, hoping for His Reward and fearing His Punishment. This is the meaning of the Ayah, in which Allah says:﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

In addition to this, a believer should recommend and advise their fellow Muslims, family, wives, children, neighbors, companions, and those they spend time with, to obey Allah and warn them against disobeying Him. A believer should be patient and exhort others to be patient, because this path needs patience. Iman (Faith) requires patience, as does the doing of good, recommending one another to hold onto Al-Haqq (the Truth), calling people to Allah, and enjoining Ma‘ruf and forbidding Munkar.

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You have heard what our Imam read concerning Luqman’s advice to his son. Allah (Exalted be He) says:﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿Then Allah mentions the commandment of filial piety towards parents, even if they are Kafirs, and to be good to them and behave kindly with them in the hope that Allah may guide them through their child. Then Luqman says to his son:﴾ "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma‘rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). ﴿﴾ And turn not your face away from men with pride, nor walk in insolence through the earth. ﴿Here Luqman warns his son against arrogance, haughtiness, and conceit. It is therefore incumbent upon us to be modest and not arrogant.

A believer should have Taqwa (fearing Allah as He should be feared) and be mindful of Allah in all that they do, and thereby fulfill that which Allah has enjoined and avoid all that which Allah has prohibited. They should advise their fellow Muslims and exhort them to obey Allah and enjoin Ma‘ruf upon them and forbid Munkar, and be the first to practice what they preach. Allah (Exalted be He) says:﴾ By Al-‘Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿These are the four characteristics of the winners, the saved, and the happy. They have sincere Iman (Faith) in Allah and His Messenger (peace be upon him), and in what Allah and His Messenger informed us about the events of the past and the future. They also perform what Allah obligates and avoid what He prohibits. It is not sufficient to just express Iman by words; it must also be the work of the heart and the body. The work of the heart is to fear Allah, have hope in Him, and love and fear Him (Glorified and Exalted be He). Working in unison with this is the body that must perform what Allah obligates and abstain from what He prohibits.

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It must stay within Allah’s Limits, give advice to fellow Muslims and act sincerely towards them, wherever they are, whether at sea or on land, in a car, a plane, or a steamboat, or in a private or public meeting. If they see wrong, they should condemn it. If they see negligence, they should offer advice and reminders. A believer should advise and recommend the good and warn against evil. This is what a believer, whether a man or a woman, should do for their fellow Muslims, spouses, children, relatives, and neighbors, i.e. offer them sincere advice and act sincerely. Allah (Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿The Prophet (peace be upon him) said,﴾ “The Din (religion) is sincerity.” They said, “To whom, O Messenger of Allah?” He (peace be upon him) answered, “To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people.” ﴿ Jarir ibn ‘Abdullah Al-Bajaly, the revered Sahabah (Companion, may Allah be pleased with him) said,﴾ “I gave the pledge of allegiance to the Prophet (peace be upon him) to perform Salah, pay Zakah, and be sincere to every Muslim.” ﴿A believer should therefore give advice to their fellow Muslims if they see any negligence on their part; they should not be indifferent to their neighbors or other Muslims, because Allah (Glorified and Exalted be He) says:﴾ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿

This great Ayah portrays the characteristics and manners of the believers:﴾ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another ﴿

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They support one another against the enemies of Allah, so the believers are helpers of one another; they love and advise one another for the Sake of Allah. They do not cheat, betray, or lie to their fellow Muslims,

because believers are brothers to one another. So there is neither cheating nor betrayal, as the believers are protecting friends of one another. Any believer who cheats, lies to, or wrongs their brother, has betrayed, breached, and failed the brotherhood-in-faith and disobeyed their Lord. It is a obligation to maintain this Iman through performing the Faridah (obligatory acts), avoiding the prohibitions, enjoining Ma'ruf, and forbidding Munkar in order to fulfill the Ayah in which Allah (may He be Praised) says:❨ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❩

This is how the believers should be like; they have mercy, give advice, and are kind to one another. They enjoin Ma'ruf, and forbid Munkar; and they guide their families, brothers, neighbors, etc., to goodness, because Allah (Glorified and Exalted be He) says:❨ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ❩Allah (may He be Praised) also says:❨ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❩And Allah (Glorified and Exalted be He) also says:❨ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ❩The insightful scholars call people to Allah and to follow the Messenger (peace be upon him).

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They are people endowed with insight and knowledge, who call people to Allah and guide them to the good with sure knowledge and insight, hoping for the reward from Allah and fearing His Punishment. It is therefore obligatory on all believers, both men and women, to call to Allah according to their knowledge and ability, as it is not permissible for anybody to say anything about Allah without knowledge. In fact, Muslims should call to Allah according to their knowledge and insight. If they see another Muslim who is missing, neglecting, or being lazy about performing Salah, they should advise and enjoin such a person to do what is good and warn them against neglect of Salah. The same applies if they see someone being undutiful to their parents, severing the ties of kinship, telling lies, or cheating in their dealings; they should advise the person and tell them to fear Allah, because Muslims are brothers of one another and must not wrong or let each other down. If a believer sees a shortcoming in one of their fellow Muslims, they should advise and guide them to the good in all situations. May Allah guide us and all Muslims to useful knowledge and good deeds, and protect all of us from the evils of ourselves and our misdeeds.

Part of sincere advising and exhorting one another to Al-Haqq (the Truth) is to honor the trust and not cheat in exams. There is no doubt that this is included under the heading of sincerity to Allah and His Servants. You should advise your colleagues, guide them to the good you know, help them do their jobs honestly, and to mutually remind and warn one another of betrayal and cheating. The same applies to transactions; to give sincere advice that there should be no cheating in business. One should be truthful when selling or buying. The sellers who bring the goods that people need from the farms should be sincere and not cheat. They should display their goods openly and not hide any defects. Every Muslim should be sincere in their work, fulfill its rights according to their ability, keep the trust, not give priority to those who do not have a right to it over those who do, and not accept bribes.

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In fact, it is obligatory on a believer to carry out their work honestly as Allah commands; beginning with the most important tasks followed by what is next in importance. One person must not be favored at the expense of others or some people delayed to give priority to others due to a gift that was given or a friendship. Workers must be sincere and give advice for the Sake of Allah and they must fulfill the trust as Allah commands. It is also obligatory on husbands to be sincere when advising their wives, they should teach and guide them, and be kind, gentle, cheerful, and smiling. It is not permissible for them to scowl at their wives with a surly face; their relationship with their wives, parents, and children should be characterized by good companionship and kind words. Yet this must be carried out within a framework of enjoining Ma'ruf and forbidding Munkar in the best manner and with kind words. The same applies to wives with their husbands; this relationship should also be characterized by good manners. They should advise their husbands sincerely, speaking kindly, and being patient. The same applies to men and parents with their children. Parents should have Taqwa and raise their children well and advise them sincerely. They should enjoin Ma'ruf upon them and forbid them from Munkar. The same also applies to neighbors, they should be given sincere advice, what is good should be wished for them, and Ma'ruf should be enjoined upon them and Munkar forbidden. If any of them are noticed to be neglecting the Fajr (Dawn) Prayer or any other Salah (Prayer), a believer should advise them and condemn it. They should tell them that this is a Faridah (obligatory act) prescribed by Allah and that Salah is a Pillar of Islam, and any Muslim who abandons it is a Kafir (disbeliever), because the Prophet (peace be upon him) said,❨ "Between a person and Shirk and Kufr (disbelief) is the abandonment of Salah." ❩He (peace be upon him) also said,❨ "The head of the matter is Islam and its pillar is Salah." ❩And he (peace be upon him) said,❨ "The covenant between us and them (i.e. the hypocrites) is Salah; anyone who abandons it has committed Kufr." ❩

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Accordingly, it is known that Salah is a highly important matter; it is obligatory that a Muslim should beware

of neglecting it. It is also obligatory to exchange advice, recommend one another to Al-Haqq, cooperate in righteousness and piety, and avoid falsehood. I ask Allah to guide us and all Muslims to what He loves and what pleases Him and to make all of us steadfast on His Din. May Allah protect us and all Muslims from the evils in ourselves, our misdeeds, and from misleading Fitnah (temptations), grant us the comprehension of the Din, and make our ends good. We ask Allah to make His Din victorious and His Word supreme and may He make us all rightly-guided. He is the All-Hearer, Ever-Near. Peace and blessings be upon our Prophet Muhammad, and his family and Companions, and those who rightly follow him.

Categories of Tawhid

Tawhid (monotheism) is the essence of religion and the basis of the revelations of all Messengers (peace be upon them).

There is no doubt that it is a significant issue that is worthy of concern. Those who were led astray did so because of their negligence of this basic foundation and their contrary practices. The Mushriks (those who associate others with Allah in His Divinity or worship) were ignorant of this matter i.e. dedicating `Ibadah (worship) to Allah only, which is the main basis with which all the Messengers were sent; the Divine Books were revealed; and man and Jinn (creatures created from fire) were created. They (the Mushriks) thought that they are following a true religion and getting closer to Allah (Exalted be He). However, it is one of the gravest crimes and greatest sins. Out of ignorance, they imitated their misguided ancestors, thinking that it is a true religion, and they fought the Messengers on this false basis. Allah (Glorified be He) says,﴿ surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided. ﴾**He (Glorified and Exalted be He) also says,**﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴾**He (Glorified be He) also says,**﴿ And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾

The first people who fell into this trap

were the people of Nuh (Noah, peace be upon him). They are the first Ummah (nation) who embraced Shirk (associating others with Allah in His Divinity or worship), and those who followed them imitated them. This was because they exceeded the proper limits in admiring their righteous people, namely Wad, Suwa`, Yaghuth, Ya`uq and Nasr. **Those were righteous people among the people of Nuh. When they died, people lamented them deeply, so Satan urged them to make statues of them and place them in their assemblies, so that they might follow them, not knowing it will lead to their destruction. After a long time, they worshipped them. Some of the Salaf (righteous predecessors) said, "When those people perished and the following generations came, those idols began to be worshipped. Allah (Glorified and Exalted be He) says about them,**﴿ "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols). ﴾﴿ "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) save error.'" ﴾﴿ Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. ﴾

Exceeding the proper limits in honoring the pious people, angels, Prophets, Jinn, and idols is the origin of this calamity. Allah (Exalted be He) clarified for us through His Messengers that He (Glorified be He) is the Only One Who should be worshipped; that He is the Right Ilah (God); and that it is impermissible to mediate between Him and His Servants. He should be worshipped directly without mediators. He sent down the Messengers and revealed the Books to indicate this, and He created man and Jinn for this. He (Exalted be He) says,﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾**He (Glorified be He) also says,**﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you ﴾

He (Glorified and Exalted be He) also says,﴿ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ﴾**He (Glorified be He) also says,**﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**He (Glorified and Exalted be He) also says,**﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

The issue of Tawhid always needs more effort to guide the people to Allah's religion, Tawhid and dedicating `Ibadah to Him only. Shirk is the greatest sin but most people commit it in the past or in the present times. Thus, we should clarify it to people and warn against it continuously, by calling for Tawhid, warning against Shirk and clarifying its forms to the people so that they avoid it. The final Prophet, Muhammad (peace be upon him), did this perfectly in Makkah and Madinah. **However, the world was filled with these forms of Shirk because of the evil scholars and callers for misguidance; the disinterest of most of the people and their ignorance of religion; their shunning of Al-Haqq (the Truth); and their trust in the callers to falsehood and Shirk, except those on whom Allah (Exalted be He) has mercy, according to His saying,**﴿ And most of mankind will not believe even if you desire it eagerly. ﴾**He (Exalted be He) also says,**﴿ And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of

Allâh). ❳He (Glorified and Exalted be He) also says,❲ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie. ❳

That is why Shirk spread among the Ummahs after Nuh such as `Ad, Thamud, Ibrahim's people, Shu`ayb's people, Lut's people, and the rest of the people who started to imitate each other and say,❲ We found our fathers following a certain way and religion, and we guide ourselves by their footsteps. ❳

Since this calamity has spread everywhere

and only a few were saved from it, the scholars should give it priority over other issues; they should clarify the meaning of Tawhid and its opposite more than any other branch of knowledge, because it is the basis. If the basis is corrupt, everything else will be ruined, according to Allah's saying,❲ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.❳ **He (Glorified be He) also says,**❲ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ❳❲ Nay! But worship Allâh (Alone and none else), and be among the grateful. ❳**In this case, Sawm (fast), Hajj and other forms of `Ibadah will be of no avail.**

After deduction and meditation of the Ayahs (Qur'anic verses) and Hadiths, it can be concluded that there are three categories of Tawhid. The Mushriks acknowledged two of them and they denied the third. They fought the Messengers and hated them because of it. Whoever meditates the Qur'an, the Sunnah and the biographies of Messengers (peace be upon them) will notice this. Some added a fourth category called "Tawhid-ul-Mutaba`ah" (Oneness of following), which means the obligation of following the Messenger of Allah (peace be upon him) and adhering to Shari`ah (Islamic law). There is no one else to follow other than the Messenger of Allah (peace be upon him); he is the greatest Imam (ruler) and the one to be followed; and it is impermissible to violate his Shari`ah. All men and Jinn should respect his Shari`ah and follow his way in

Tawhid and in all commands and prohibitions. This fourth category is known; it is included in Tawhid-ul-`Ibadah (Oneness of worship), as Allah (Glorified be He) ordered His Servants to follow the Qur'an and the Sunnah, which is Tawhid-ul-Mutaba`ah. The scholars unanimously agreed on the obligation of imitating the Prophet (peace be upon him) and following his way, and that no one is allowed to violate his Shari`ah like what** Al-Khidr **did in violating the Shari`ah of Musa (Moses, peace be upon him). Most probably, Al-Khidr **was an independent prophet; he was not a follower of Musa. There were many prophets before Muhammad (peace be upon him), each of whom had an independent Shari`ah, according to Allah's saying,**❲ To each among you, We have prescribed a law and a clear way. ❳

However, this Ummah had only one prophet, who is Muhammad (peace be upon him), so they should all follow him and adhere to his Shari`ah, from the moment he was sent until the Day of Judgment. No one is allowed to violate it, whether by following the Tawrah (Torah), Injil (Gospel) or so and so; everyone should follow the Shari`ah of Prophet Muhammad (peace be upon him). If anyone claims that it is permissible to violate it, they are considered Kafirs (disbelievers) and misguided according to the Ijma` (consensus of scholars).

We already know that there are three categories of Tawhid: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes).

Tawhid-ul-Rububiyyah is to believe that Allah (Glorified be He) is the Doer of whatsoever He wills; and that He is the Creator and Provider. This category was not denied by the Mushriks. Rather, they acknowledged it. However, this should have led them to Tawhid-ul-Uluhiyyah, as the One Who is the Creator, the Provider, the Life-Giver, the Death-Bringer and the One Who manages all the affairs

is the One Who should be worshipped and obeyed. Allah (Glorified be He) says,❲ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ❳**This Ayahs means since you know that it is Allah (Exalted be He) who does all this, you should fear Him as He should be feared, believe in Tawhid, be sincerely devoted to Him and ascribe no partners to Him. They acknowledged that He is the Creator and Provider. However, they thought that drawing closer to Him through worshipping idols pleases Him, according to His saying,**❲ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ❳**This is their false belief.**❲ surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided. ❳**The devils urged them to do evil, such as worshipping the idols, angels, prophets, trees, stones and other things, so Allah refuted their evidence with their acknowledgement of Tawhid-ul-Rububiyyah and Tawhid-ul-Asma' wal-Sifat against their denial of Tawhid-ul-Uluhiyyah. The**

One Who creates, provides, manages the affairs, gives life and causes death is the One Who deserves to be worshipped and obeyed (Glorified and Exalted be He). All His Names are a clear piece of evidence on His being the Only One who deserves to be worshipped; He is the Most Gracious, the Most Merciful, the Provider, the All-Knower, the Manager of all affairs, the Possessor of the Kingdom, the Omniscient, the Omnipotent and the Doer of whatever He wills. Having this great rank, He should be worshipped alone. All those names refer to great meanings; the Most Merciful indicates mercy;

the Almighty indicates might; the Compassionate indicates compassion; the All-Hearer indicates that He hears His Servants' Du`a' (supplication); and the All-Seer indicates that He watches them all the time. These are the Most Beautiful Names that indicate great meanings, and all of them are ascribed to Allah (Glorified be He) in a way that befits Him in an incomparable way, according to His saying, ﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ **He (Glorified be He) says,** ﴾ "And there is none co-equal or comparable unto Him." ﴿ **The Sahabah (Companions of the Prophet) and his followers unanimously agreed to ascribing Allah's Names and Attributes to Him in a way that befits Him, without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). They also unanimously agreed that Istiwa' (Allah's rising over the Throne in a manner that befits Him), descent, hearing, seeing, talking and the rest of Allah's Attributes and Names are all true. That is why Allah (Exalted be He) says,** ﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿ **He should be invoked by His Names, such as "O Allah, the Most Gracious, the Most Merciful, the Almighty, the Oft-Forgiving! Forgive me, have mercy upon me" and so on. People should also invoke Allah (Exalted be He) by virtue of Tawhid and believing in Him, according to Allah's saying,** ﴾ "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. ﴿ **There is a Hadith that states,** ﴾ O Allah! I ask You, I bear witness that there is no Ilah (god) but You, the One, the Self-Sufficient Master, Who has not begotten, and has not been begotten, and to Whom no one is equal or comparable. ﴿ **Thus, invoking Allah by virtue of Tawhid, believing in Him, confessing that**

Allah (Exalted be He) is the Lord and the Only One Who should be worshipped, and beseeching Him through righteous deeds are all means for answering Du`a', like what the people of the cave did. They were a group of people who entered a cave to seek shelter from the rain and spend the night there, so a rock fell and blocked the entrance of the cave, and they could not move it. They told each other that nothing would save them from this rock except invoking Allah (Exalted be He) by virtue of their righteous deeds. One of them invoked Allah (Exalted be He) by virtue of his dutifulness to his parents; the second one invoked Him by virtue of his abstinence from Zina (adultery); and the third one invoked Him by virtue of his fulfilling the Amanah (trust), so Allah (Exalted be He) made the rock fall and they came out. This Hadith was authentically reported from the Prophet (peace be upon him). This is one of the great miracles of Allah (Glorified and Exalted be He). He likes those who beseech Him by virtue of His Names and Attributes and their righteous deeds. However, beseeching Allah (Exalted be He) by the honor or the right of so-and-so is a Bid`ah (innovation in religion).

When the Prophet (peace be upon him) was alive, the people used to invoke Allah (Exalted be He) through his Du`a' and ask him to supplicate Allah for them, such as the days of the drought. While the Prophet (peace be upon him) was on the Minbar (pulpit), the people asked him to supplicate Allah (Exalted be He) for them, so he did, and his Du`a' was answered. Sometimes, he used to go to the desert, offer two Rak`ahs (units of Prayer), give a Khutbah (sermon) and supplicate to Allah (Exalted be He). When he (peace be upon him) died,** `Umar **went to his uncle Al-`Abbas **who said, "O Allah, whenever there was drought, we used to request our Prophet (peace be upon him) to ask You for rain, and You would give us. Now, we beseech You through our Prophet's his uncle. O Allah! Bless us with rain."** Al-`Abbas **supplicated to Allah, and the people said "Amen" after him, so Allah (Exalted be He) blessed them with rain. If Tawassul (supplicating to Allah by virtue of/ the status of) by the rank or the dead person had been permissible,** `Umar **and the Sahabah (may Allah be pleased with them) would not have gone to** Al-`Abbas; **they would have rather supplicated Allah (Exalted be He) with the rank of the Prophet (peace be upon him),**

as he is great (peace be upon him), whether alive or dead.

This indicates that the Messenger of Allah (peace be upon him) protected Tawhid and clarified that the Ummah should devote `Ibadah sincerely to Allah only; intend Him (Glorified and Exalted be He) with their hearts and deeds; and not worship anything else beside Him, whether a prophet, an angel, a Jinni, a sun, a moon or anything else.

Allah (Glorified be He) imposed this upon His Servants in the Qur'an; He informed the Ummah that they should worship Him only and seek Him only. The Messenger of Allah (peace be upon him) accomplished this perfectly, protected Tawhid and warned against the means leading to Shirk. The Ummah should dedicate `Ibadah only to Allah; it is a right of Allah (Exalted be He)

alone that no one else shares, according to His saying, ﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾**He (Glorified be He) also says,** ﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾**He (Glorified be He) also says,** ﴿ And your Lord has decreed that you worship none but Him. ﴾**He (Exalted be He) also says,** ﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**He (Glorified and Exalted be He) also says,** ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾**There are many Ayahs that stress this meaning.**

The Prophet (peace be upon him) said, ﴿ the right of Allah over His slaves is that they should worship Him and not associate anything with Him. ﴾**(Agreed upon by Imams Al-Bukhari and Muslim).**

This is known from the texts of the Qur'an and the Sunnah. That is why the scholars should do their best to clarify this truth through books, messages, media, sermons and every possible means, as it is the most important and the greatest obligation, and the basis of religion as previously mentioned. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Questions and their answers with comments by His Eminence

Q 1: What is the ruling on slaughtering animals, engaging in Dhikr (Remembrance of Allah) and beating drums during celebrations of Mawlid (the Prophet's birthday)?

A: All this is Bid'ah (innovation in religion) and it is obligatory that they should be renounced, as dictated by the scholars, as these things were not done during the lifetime of the Prophet (peace be upon him). He neither ordered these practices nor performed them, nor did his Sahabah (Companions, may Allah be pleased with them) or the Salaf (righteous predecessors). This Bid'ah was not practiced by them; they did not celebrate the Mawlid (birthday) of the Prophet (peace be upon him) or that of Al-Siddiq, 'Umar, 'Uthman, 'Aly, **or anyone else. This is a Bid'ah that was initiated by** the Fatimid Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) **during the fourth century, and was followed by others after this. This Bid'ah spread due to ignorance and the fact that there were many people propagating and encouraging its practice. They were supporting a falsehood. It is obligatory to be careful and beware of this. It is not permissible to attend these events nor to participate in their feasts. It is obligatory that people should be warned about this and it should be made clear that this is wrong and Bid'ah, and that celebrating Mawlid can lead to Shirk (associating others with Allah in His Divinity or worship). Actually, forms of major Shirk has spread among many of these people, such as supplicating to**

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the Prophet (peace be upon him), or supplicating to Al-Husayn **(may Allah be pleased with him) or** Al-Badawy. **In conclusion, it is a Bid'ah which can lead to Shirk. It involves many acts that are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) in many societies and countries. Allah (Glorified and Exalted be He) says:** ﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾ **He (may He be Praised) also says:** ﴿ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴾ **And He (Glorified and Exalted be He) says:** ﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾ **The Prophet (peace be upon him) said:** ﴿ "Anyone who introduces something in this matter of ours (Islam) that is not from it, will have it rejected." ﴾ **(Agreed upon as a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Imams Al-Bukhari and Muslim)He (peace be upon him) also said:** ﴿ "Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected." ﴾ **(Related by Muslim in his "Sahih [Book of Authentic Hadith]")**

The Prophet (peace be upon him) used to say during the Friday Khutbah (sermon): ﴿ "The best of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (peace be upon him), the most evil of matters are those which are newly-invented (in religion), and every Bid'ah is a Dalalah (deviation from the right)." ﴾ **(Related by Muslim in his "Sahih")There are many Hadith that have been narrated to that effect.**

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As for sacrificing animals, this has a different ruling: If they are slaughtered for the one whose Mawlid is being celebrated, this is major Shirk; but if they are slaughtered just to be eaten, there is nothing wrong with that. But Muslims should neither eat from them nor attend (the feast) as a way of denouncing them in word and in deed, unless they attend to advise people without joining them in eating or anything else. May Allah grant us success.

Q 2: Is there a Name of Allah that is regarded as One of His Attributes as well?

A: Each One of the Names of Allah (Glorified be He) refers to Allah's Self and Attribute. For example, the word Allah refers to Allah's Self and at the same time signifies Al-Uluhiyyah (Allah's Exclusive Right to be worshipped). Thus, Allah (Glorified be He) is the Ilah (God) that people make Du`a' (supplication) and yield to and Who deserves to be worshiped Alone. Allah (Glorified be He) says:﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾**The same applies to all other Names of Allah; they are all Names and Attributes at the same time.**

Q 3: Nowadays, the communists and atheists deny Allah's existence, is this not considered a denial of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and thus, contradicting what some scholars mentioned that no Kafir (disbeliever) has ever denied Tawhid-ul-Rububiyyah?

A: Scholars mentioned that Tawhid-ul-Rububiyyah is acknowledged by all nations and only denied by deviated people who are disregarded such as the Magi **who claimed that there are two gods; god of light and god of darkness. They say that god of light is greater than the god of darkness, and that the god of light created goodness**

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while the god of darkness created evil. Completely denial of the existence of Allah (Exalted be He) was done stubbornly by pharaoh and ancient philosophers. On the other hand, it is well-known that the atheists believe in cosmic stars as gods whose paths are monitoring the universe. However, the majority of Mushriks (those who associate others with Allah in His Divinity or worship) believe that there is a Lord who creates, sustains, and who is above His creation. They believe that the practices of Shirk (associating others with Allah in His Divinity or worship) that they indulge in draw them closer to their Lord.

On the other hand, the Kafirs (disbelievers) of Quraysh **denied the resurrection even though they believed in Allah as their Lord and Creator. However, they associated others with Allah (Exalted be He) in His worship, claimed that there is no life after death, and denied Jannah (Paradise) and hellfire. Thus, Allah (Exalted be He) sent His Messenger Muhammad (peace be upon him) to the disbelievers of Quraysh as well as all Jinn (creatures created from fire) and human beings to guide them to the truth and forbid them to continue in their falsehood. Only those whom Allah (Exalted be He) wanted to be granted happiness believed in the Prophet (peace be upon him) while the majority of people did not believe in him and this was experienced by all other prophets. Allah (Exalted be He) says:**﴿ And most of mankind will not believe even if you desire it eagerly. ﴾**Allah (Exalted be He) also says:**﴿ And indeed Iblîs (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh). ﴾**There are many other Ayahs (Qur'anic verses) to the same effect.**

Q 4: How can we reply to the saying that since Muslims believe that Allah (Exalted be He) descends to the heavens of this world during the last third of night, this entails that He does not rise over His `Arsh (Throne) because the times of the last third of night vary according to different places on earth.

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A: It is the Messenger of Allah (peace be upon him) who said that﴿ Our Lord 'may He be Exalted' descends every night to the world sky when the last third portion of the night begins. He says: Is there any supplicant to answer him? Is there any seeker for My Favor to give him? Is there any seeker for forgiveness to forgive him until the dawn emerges. ﴾**(Agreed upon by Imams Al-Bukhari and Muslim).However, scholars clarified that this descent is not like that of humans. Rather, it is a descent that suits the Majesty of Allah and that no one knows its manner except Him (Glorified be He). Allah (Exalted be He) descends in the way that He wills and this does not entail that He (Exalted be He) leaves His `Arsh for Allah's descent suits His loftiness. In addition, even though the last one third of the night differs from one place to another; this does not mean that Allah (Exalted be He) leaves His `Arsh for He has His unique Attributes that can not be compared to the characteristics of any of His creatures. Allah (Glorified be He) says:**﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge. ﴾**Moreover, Allah (Glorified and Exalted be He) says in Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255).**﴿ And they will never compass anything of His Knowledge except that which He wills. ﴾**There are many other Ayahs to the same effect. Thus, Allah (Glorified be He) is the Only One Who knows the manner of His descent. Consequently, we have to believe in Allah's descent (to the sky of this world) in a way that suits Him. We have to believe that Allah (Exalted be He) rises over the `Arsh and at the same time He (Exalted be He) descends to the sky of this world in a way that suits His Majesty. Allah's descent is not like ours. It is a human descent that when a person descends from a housetop for example or takes off in a car, they no longer exist in the same place. It is worth mentioning that any Qiyas (analogy) made between Allah (Exalted be He) and His creatures is Fasid (void) for Allah (Exalted be He) is not to be compared to any of His creatures.**

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We believe that Allah (Exalted be He) rises over His `Arsh in a way that suits Him (Glorified be He). We do not know the manner in which He rises over His `Arsh. We neither compare Him to any of His creatures nor liken Him to any of them. Rather, we say that Allah (Exalted be

He) rises over His `Arsh in a way that suits His Majesty and sublimity. It may be worth mentioning that when theologians delved into this matter wrongly, they fell into the trap of great confusion and were led to denying the existence of Allah entirely. They said that Allah (Glorified and Exalted be He) is neither inside the world nor outside it and thus, they described Him as being non-existent. To avoid such a serious mistake, the Sahabah (Companions of the Prophet) and those who followed them amongst Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) believed in what is mentioned by Qur'an and Sunnah (whatever is reported from the Prophet) as it is and stated that no one knows the manner of Allah's Attributes except Him (Glorified be He). Thus, Imam Malik (may Allah be merciful with him) said: "Allah's rising over the `Arsh is well-known, the manner of such rising is not known, believing in it is Wajib (obligatory), and enquiring about it (i.e. its manner) is Bid`ah (innovation in religion)." Moreover, it is narrated on the authority of Um Salamah (may Allah be pleased with her) from Rabi`ah ibn Abu Abdul-Rahman, the Shaykh of Malik (may Allah be merciful with them both) that the former said: "Allah's rising over the `Arsh is known, its manner can not be perceived, and believing in it is Wajib."

Whoever follows the way of Ahl-ul-Sunnah wal-Jama`ah regarding the matter referred to above will be saved from many misconceptions and beliefs of the people of falsehood. It is sufficient for us to believe in Allah's Attributes as they are without giving them any extra explanation. Thus, we have to declare that Allah (Exalted be He) hears, speaks, sees, becomes angry or pleased in a manner that suits Him (Glorified be He) for no one knows the manner of His Attributes except Allah Alone. This is the way of salvation and knowledge and it is the view of our Salaf (righteous predecessors) which is the soundest, accurate, and wise view through which a Muslim is saved from all misconceptions and the deviating ideas of people who have gone astray. Finally, ascribing the knowledge of the manner of Allah's Attributes to Allah Himself is the view that is based on the correct understanding and sincere adherence to Qur'an and Sunnah. May Allah grant us success!

Tawhid comes first

Q: Is it sufficient to utter the testimony of faith, namely La Ilah Illa Allah, Muhammad Rasul Allah (i.e. there is no one worthy of worship other than Allah, and indeed Muhammad is Allah's Messenger), which is the first pillar of Islam or are there other things that must be fulfilled in order to have a perfect Islam?

A: If a non-Muslim utters the testimony of faith out of firm belief, sincerity, and awareness of its meaning and acts according to this, they are regarded as Muslims. However, they are then required to offer Salah (Prayer) and abide by the rulings of Islam. When the Prophet (peace be upon him) thus sent Mu`adh **to** Yemen, **he (peace be upon him) said to him:** (Invite them to testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they obey you in doing so, tell them that Allah has enjoined upon them five prayers during the day and night. If they obey you in doing so, tell them that Allah has made Zakah (obligatory charity) obligatory upon them which should be taken from the rich and distributed among the poor.) **The Prophet (peace be upon him) only commanded them to perform Salah and pay Zakah after they had declared their belief in Tawhid (Oneness of Allah) and in the Messenger of Allah (peace be upon him). When a Kafir (disbeliever) does so, they will be considered Muslims. They are to be asked to perform Salah and abide by all the rulings of Islam. If they abstain from doing so, other rulings will apply to them. For example, if they abandon Salah, the ruler should give them a chance to repent but if they do not, they will have to be killed. Likewise, they will be given the due punishment of any other ruling that they violate.**

No excuses are accepted regarding the Fundamentals of Tawhid

Q: Can a person be excused for their ignorance regarding the fundamentals of Tawhid (belief in the Oneness of Allah) which represent the core of Din (religion)? What is the ruling on judging specific people as being Kafirs (disbelievers) for indulging in practices of Shirk (associating others with Allah in His Divinity or worship) out of their ignorance?

A: No person can be excused for their ignorance regarding issues of Tawhid so long as they live amongst Muslims. However, whoever lives far away from Muslim areas and is ignorant of Islam, they will be judged by Allah (Glorified be He). They will be dealt with in the same way as Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner) on the Day of Resurrection i.e. they will be tested there and judged accordingly. On the other hand, whoever lives amongst Muslims and hears the Word of Allah and His Messenger without adhering to them but instead worships the graves and seeks their help or insults Din, such people are Kafirs (disbelievers). Muslim authorities have to ask such people to repent and if they do not, they have to be killed for their Kufr (disbelief). The same applies to whoever mocks the Din, considers Halal (lawful) things that Allah declares as being Haram (prohibited) such as Zina (premarital sexual intercourse and/or adultery), Khamr (intoxicant), applying positive law, judging by laws other than what Allah has revealed, or claiming that such laws are better than the laws which are set by Allah. Declaring any of the foregoing as Halal is tantamount to committing Riddah (apostasy), we seek refuge with Allah from this. It is thus Wajib (obligatory) on every Islamic government to apply Shari`ah (Islamic law), to advise whoever indulges in any of the practices which revoke their Islam to make Tawbah (repentance to Allah), and to kill them if they refuse to give up their Kufr. Proof for this is the Hadith in which the Prophet (peace be upon him) said:❨ Whoever (a Muslim) discards their Din, kill them. ❩ **(Related by Al-Bukhariin his Sahih (authentic) Book of Hadiths).Moreover, it is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)**❨ on the authority of Mu`adh ibn Jabal (may Allah be pleased with him) that he ordered some rulers to kill the apostates if they do not make Tawbah. Mu`adh said: 'This is the judgment of Allah and His Messenger'. ❩

However, such a judgment has to be applied by the Muslim ruler and through the Shar`y (Islamic legal) courts. This is to ensure that the ruling of Allah is implemented on the basis of true knowledge and insight of Muslim authorities. May Allah set right the affairs of us all. Verily, Allah is the All Hearer, the Most Near.

A guiding word in the thirty-fourth session for the constituent assembly of the Muslim World League in Makkah Al-Mukarramah 1416 A.H.

In the Name of Allah, the Most Merciful, the Most Gracious. All praise be to Allah Alone, the Lord of the whole universe. The good consequence will be for the pious. May peace and blessings be upon the close servant and Messenger of Allah, our Prophet and leader Muhammad ibn `Abdullah whom Allah has entrusted with conveying the Wahy (Revelation). May peace and blessings be upon our Prophet's family, Companions, and all those who follow his guidance until the day of Recompense. To commence:

I thank Allah (Glorified and Exalted be He) for enabling us in this council to accomplish our great and important tasks that generally relate to interests of Muslims and their countries. I ask Allah (Glorified and Exalted be He) to accept our efforts in this regard and to make them beneficial to Muslims all over the world. May Allah make His Din (religion) victorious, make His Word predominant, and grant Muslims all over the world the sound understanding of Din. May Allah make those in charge of Muslims the best among them and set right Muslim rulers! May Allah (Glorified be He) multiply the reward of all members of this council, help them to achieve goodness, and make us all amongst the guiding and guided people!

On this occasion, I would like to advise all Muslim states and rulers to fear Allah (Exalted be He), apply His Shari`ah (Islamic law) to their people, to do good to their peoples, to enjoin them to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and to forbid them to do Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) for this is the most important duty that has to be fulfilled by both heads and authorities of states. Allah

(Glorified and Exalted be He) says:﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿**Besides, the Prophet (peace be upon him) said:**﴾ All of you are guardians and are responsible for your charges ﴿**Imams (rulers) are thus guardians and are responsible for their charges. All princes are regarded as leaders whether they rule in a monarchy or republican system. This applies to all other heads of states and authorities including even heads of clans and directors of companies. All the foregoing are responsible persons who have to fear Allah (Exalted be He) and apply the rulings of Shari`ah to judge amongst people, abide by such rulings, and enjoin Ma`ruf and forbid Munkar.**

This is the duty of all those who are in charge of public responsibility. They have to fear Allah (Exalted be He), to abide by the judgment of His Din regarding their mutual relationship, and to keep the limits set by Allah (Exalted be He) regarding their peoples. This is the way that Muslim countries and rulers have to follow. Muslim rulers have also to help scholars to convey the message of Allah, to make Da`wah (calling to Islam), to teach people all that benefits them, and to explain to them properly the different matters of their Din. Scholars and leaders thus should be cooperative in righteousness and piety and advise each other to do as many efforts as they can to guide people to goodness. I ask Allah (Glorified and Exalted be He) to guide scholars all over the world to do things that please Him,

to help them to convey the message of Allah (Exalted be He) to people, to increase them in beneficial knowledge, to make the truth be victorious and let down falsehood by them, and to help them achieve all that leads to the goodness of the Ummah (nation), rescues it, and makes it happy in this world and in the hereafter. I also ask Allah (Glorified be He) to guide all young and old Muslim men and women to do all that pleases Him, to grant them the proper understanding of His Din, to protect us all from Fitnahs (trials) and the evils of ourselves and deeds. Verily, Allah (Glorified and Exalted be He) is the Most Generous, the Most Bountiful.

Undoubtedly, I have here to thank the Custodian of the Two Holy Mosques; **the Honorable King** Fahd Bin Abdul Aziz **for his blessed contributions to support the Muslim World League, help it to convey its message and carry out all its tasks. I also thank the Custodian of the Two Holy Mosques along with his government for the huge efforts they exert for achieving the interests of Muslims, supporting them in their different affairs, and helping them to do all that pleases Allah (Exalted be He) and draws people near to Him. May Allah increase the Custodian of** the Two Holy Mosques **in goodness, grant him cure, make the truth victorious by him, guide all the authorities in his government to all that pleases Him, draws them closer to Him, rescues them, and makes them happy both in this world and in the hereafter!**

Likewise, I have also to thank this league, its trustee, and his team. We thank them all for their good efforts and blessed deeds. May Allah (Exalted be He) increase them in goodness, grant them sound understanding of Din and insight and help them to carry out their tasks in a way that pleases Allah (Exalted be He) avails His slaves!

I thank the new Secretary General for his achievements in this session. I ask Allah (Exalted be He) to increase him in all goodness, bless him wherever he is, and help him to carry out his task in a way that pleases Allah (Glorified and Exalted be He).

I also thank the former Secretary General Dr. Ahmad Muhammad `Ali **for his good efforts and blessed achievements. May Allah help him with his recent task in the bank, make his efforts beneficial to Muslims, and guide us all to do whatever pleases Him. May Allah (Exalted be He) conclude our deeds in this world by the best ones and protect us all against all this that brings His wrath and draws a person close to His anger. May Allah grant us guidance and soundness of words and deeds for verily, Allah is the All-Hearer, the Ever Near! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!**

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Exhortation to study and apply the Book of Allah

All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance. To proceed:

All praise be to Allah for facilitating this meeting with my dear students who learn the Qur'an, memorize it, invite others to it and apply its rulings. Indeed, the Qur'an is the Word of Allah, which was revealed, not created; it came from Him and to Him it shall return. Allah sent the Qur'an down to His Servant, Messenger and final Prophet, Muhammad ibn `Abdullah (peace be upon him). It contains evidence for all mankind. Allah (Exalted be He) says:﴾ (This is) a Book which We have revealed unto you (O Muhammad peace be upon him) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise. ﴿He (Exalted be He) also says:﴾ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad peace be upon him), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴿And He (Exalted be He) says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿Allah (Exalted be He) says:﴾ And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists), ﴿﴾ Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down ﴿﴾ Upon your heart (O Muhammad peace be upon him) that you may be (one) of the warners, ﴿﴾ In the plain Arabic language. ﴿And He (Exalted be He) says:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿Allah (Glorified and Exalted be He) also says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿

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Thus, it is the duty of every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to act upon the Qur'an, follow its guidance and rulings and be aware of deviating from it. Similarly, Muslims are required to hold fast to the Sunnah (whatever is reported from the Prophet). Allah (Exalted be He) says:﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad peace be upon him) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿

Allah (Glorified and Exalted be He) says:﴾ And whatsoever the Messenger (Muhammad peace be upon him) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿Allah (Glorified be He) tells us that He sent Prophet Muhammad (peace be upon him) to the Jinn and humans, Arabs and non-Arabs. Allah (Exalted be He) says:﴾ Say (O Muhammad peace be upon him): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad peace be upon him), the Prophet who can neither read nor write (i.e. Muhammad peace be upon him), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), peace be upon them], and follow him so that you may be guided." ﴿

Guidance comes from following the Prophet (peace be upon him) and holding fast to what is revealed in the Qur'an. Allah (Glorified be He) says:﴾ And We have not sent you (O Muhammad peace be upon him) except as a giver of glad tidings and a warner to all mankind ﴿And He (Exalted be He) says:﴾ And We have sent you (O Muhammad peace be upon him): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). ﴿The Prophet (peace be upon him) also said:﴾ I have been sent to all mankind. ﴿

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Hence, it is the duty of every Mukallaf to hold fast to the Qur'an and Sunnah. In another Hadith, the Prophet (peace be upon him) said:﴾ I am leaving among you two great things; the first of them: the Book of Allah in which there is the guidance and light, so hold fast to the Book of Allah and adhere to it... ﴿

It is for the purpose of 'Ibadah (worship) of Him Alone that Allah brought into existence all the creation, as He (Glorified be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) commands them to worship Him:﴾ O mankind! Worship your Lord (Allâh) ﴿Moreover, He (Glorified and Exalted be He) sent messengers to the people for the same purpose. Allah (Glorified and Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

Worshipping Allah entails obeying Him, observing Tawhid (belief in the Oneness of Allah/ monotheism) and Taqwa (fear/wary of offending Allah) and being righteous and guided. Allah (Exalted be He) says:﴾ Whereas there has surely come to them the Guidance from their Lord! ﴿It is obligatory to learn this `Ibadah and be well-informed of it, for it constitutes the religion of Islam. Since humans - men and women - are created to worship Allah, they should learn how to worship Allah with sure knowledge. This `Ibadah is the essence of the religion of Islam. It is Al-Haqq (the Truth) and the true guidance, which entails observing Taqwa and Tawhid, obeying

Allah and following His Sharî'ah (Law).

This is the `Ibadah (worship) humans are created to offer. Furthermore, Allah called it `Ibadah as the servant offers it in this world with submission and humility.

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Indeed, the entire religion of Islam is `Ibadah and Taqwa; Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj, Jihad (fighting/striving in the Cause of Allah) and everything ordained by Allah is `Ibadah as long as it is performed to Allah and in obedience to Him. This great religion, Islam, is the `Ibadah that we are created for, which is showing Taqwa and righteousness, and adhering to guidance. Thus, it is incumbent on jinn and humans, males and females, to fear Allah and worship Him, by obeying His Orders, abstaining from His Prohibitions, being sincere to Him and associating none else with Him in worship. It is obligatory on every Mukallaf to worship Allah Alone and this is the meaning of the Testimony of Faith "La ilaha illa Allah" (there is no god worthy of worship but Allah). Allah (Exalted be He) says in Surah Al-Hajj:﴾ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ﴿He (Glorified and Exalted be He) also says:﴾ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴿And He (Glorified be He) also says:﴾ So know (O Muhammad peace be upon him) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin ﴿

This is the true meaning of "La ilaha illa Allah". Ilah (god) is the One deified in the hearts and glorified through different forms of `Ibadah. Allah Alone is worthy of `Ibadah; and it is unlawful to any other than Him. Thus, it is obligatory on all Mukallafs among Jinn and humans, males and females, Arabs and non-Arabs, to worship Allah, fear Him, obey His Orders, avoid His Prohibitions and stay within the Boundaries of His Law, while showing sincerity, honesty, hope and fear. All creatures are created to fulfill this `Ibadah, to fear and obey Allah.

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They are created to embrace the religion of Islam, which is worshipping Allah Alone, as they are commanded. Allah (Exalted be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Exalted be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿And He (Exalted be He) says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿

Islam is the religion that Allah has chosen for us and He shall not accept any other religion from us. Islam is `Ibadah, Tawhid, obedience and abidance by the Shari`ah of Allah in words, deeds and beliefs. Allah (Exalted be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿There is no way to attain this knowledge and learn this `Ibadah except through seeking Allah's Help in the first place, then through education, understanding and studying. Thus, it is obligatory to learn, understand and attend to the Qur'an and Sunnah to be able to know the acts of worship required from us. Then we can fulfill `Ibadah with sincerity, love and glorification of Allah. We must worship Allah Alone, obey Him, follow His Orders, and avoid His Prohibitions at all times and wherever we may be until we die. Allah (Exalted be He) says to the Prophet (peace be upon him):﴾ And worship your Lord until there comes unto you the certainty (i.e. death). ﴿He (Exalted be He) also says:﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿ ﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿This is the exact `Ibadah for which you are created. As a Muslim, you should observe Taqwa,

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hold fast to the Rope of Allah and follow His Religion. This can be achieved by attending to the Qur'an and Sunnah, studying them and understanding their rulings. It is reported that the Prophet (peace be upon him) said:﴾ If Allah wants to do good to a person, He makes them comprehend the religion. ﴿(Agreed upon by Al-Bukhari and Muslim)I would like to commend the efforts of those in charge of Al-Jil Schools for giving the Qur'an the due attention. I thank them for honoring the Qur'an and teaching it to children, for this leads them to sincerely walking on the path to happiness. I ask Allah to help them do all that pleases Him and grants them happiness and comprehension of religion.

I ask all students, teachers and employees to pay great attention to the Qur'an, whether by reciting, reflecting upon, understanding, applying or memorizing it. In the Qur'an, there is guidance and light, as Allah (Glorified be He) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿Allah (Glorified be He) also says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿And He (Glorified be He) says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿

In the Glorious Qur'an, there is guidance and light. Allah grants a full good deed for reciting one letter. So anyone who learns a letter will be rewarded ten times the like, as one good deed is recorded as ten times its like.

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Moreover, I advise everyone to attend to, study, recite, reflect on, understand and apply the Qur'an as well

as memorize as much as possible. Indeed, the Qur'an is the greatest and most truthful book, which Allah has sent down as a mercy and a healing for mankind. Allah has also sent the Prophet (peace be upon him) as a mercy to Jinn and humans and a guidance to mankind. Allah (Exalted be He) says:﴾ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. ﴿Allah (Exalted be He) also says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿Allah (Exalted be He) also says:﴾ And We have sent you (O Muhammad peace be upon him): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴿

Therefore, it is our duty to study and understand the Qur'an to be able to fulfill the `Ibadah for which Allah has created us. The same applies to the Sunnah. We should study, understand and memorize the Sunnah. There is no problem in asking about about anything that we do not understand related to the Qur'an or Sunnah.

Allah (Exalted be He) says:﴾ So ask the people of the Reminder, if you do not know. ﴿Studying the Qur'an is one of the greatest blessings of Allah and how great is the reward of any Muslim who gives much attention to it through recitation, meditation, and application. I advise you to adhere to learning the Qur'an while being sincere to Allah and seeking to

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understand the meanings of the Qur'an and Sunnah. Fulfill the duties enjoined by Allah, avoid His Prohibitions, hasten to do all kinds of goodness and be aware of all types of evil. Pay much attention to reciting, studying and understanding the Qur'an and read useful books of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as those compiled by Ibn Jarir, Ibn Kathir, Al-Baghawy, and others. With their help, you can know the truth and understand anything you find difficult. Students must ask teachers about anything unclear to them, with earnestness of purpose and keenness for knowledge, in order to attain good comprehension of the Qur'an. On the other hand, teachers have to be helpful and direct students to goodness, and how to translate knowledge into action, for them to be among the virtuous youth who learn, teach others and hasten to do good. The most important act of worship after the two Testimonies of Faith is offering the Five Obligatory Daily Prayers in congregation in the Masjid (mosque).

Therefore, scholars and knowledge seekers should be the first to offer them in the Masjid to set the best example for others to follow in attending to the Qur'an and Sunnah. Scholars are the heirs of prophets and messengers (peace be upon them all) who invite to Allah by words, deeds and actions. Similarly, students of knowledge should learn, teach others and set the best example for others, showing the fruits of knowledge and understanding Islam and the Qur'an.

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We ask Allah by His Most Magnificent Names and Attributes to guide us all to what pleases Him and to grant us understanding of His Religion. May Allah guide us to attend to the Qur'an and Sunnah, abide by them, call others to them and recommend them to one another through sayings, deeds, beliefs and conviction! We seek refuge with Allah from misleading trials and whisperings of Satan. We ask Allah to grant this religion victory and raise its word, to set right the affairs of Muslims everywhere and to grant them understanding of the religion, to guide Muslim rulers and princes to what pleases Him, to set their affairs right and to help them hold fast to His Religion and to applying Shari`ah. May Allah guide our rulers in the Kingdom of Saudi Arabia to every good, support them, grant them a good entourage and let them be among those guided and guiding! We seek refuge with Allah from misleading trials and whisperings of Satan and ask Him to make us among His righteous servants and His victorious supporters, for He is Ever Near and Responsive! Peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow him until the Day of Judgment.

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Clarification of the rulers' rights upon the Ummah

His Eminence, Shaykh `Abdul-`Aziz ibn Baz, the General Mufti of the Kingdom of Saudi Arabia has shed light upon rulers' rights and the necessity of obeying them in that which does not involve disobedience to Allah, he quoted Ayahs from the Qur'an and Hadiths mentioned to this effect. Moreover, his Eminence cited the basis of Islamic Da`wah (call to Islam) in Saudi Arabia and warned against false and misleading calls, describing their advocates as being callers to great evil. This was mentioned during a seminar held in Al-Jami` Al-Kabir (the Grand Masjid (mosque) in Riyadh on Thursday night 1/5/1417 A.H. entitled: "Clarification of rulers' rights upon the Ummah (nation of creed) by evidence from the Qur'an and Sunnah (whatever reported from the Prophet), and explaining the consequences of violating this" where he said:

Praise be to Allah, the Lord of all worlds. The good end shall be for Al-Muttaqin (pious people), may peace and blessings be upon His beloved Prophet and the one entrusted with His Revelation our Prophet, Imam (leader) and Master; Muhammad ibn `Abdullah, his family, Companions and whoever follows his path and is directed by his guidance until the Day of Resurrection, to continue:

There is no doubt that Allah (Glorified and Exalted be He) has commanded us to obey rulers, cooperate with them in virtuousness and Taqwa (fearing Allah has He should be feared), as well as recommending them to observe Al-Haqq (the Truth) and endure it, for He (Glorified and Exalted be He) says:

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﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

This is the way of happiness and guidance; observing obedience to Allah and His Messenger in everything. However, obedience of the rulers in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) is an act of obedience to Allah and His Messenger, this is why He (Glorified and Exalted be He) says:﴾ Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. ﴿Obedience of the ruler comes next to the obedience of Allah and His Messenger. The commanders and scholars should be obeyed in that which is Ma`ruf. But, if they enforce an act of disobedience to Allah, they should not be obeyed regardless of the posts they occupy; a commander, king, scholar, president or whatever, according to the saying of the Prophet (peace be upon him):﴾ Obedience is obligatory only in what is good (and reasonable) ﴿Moreover, Allah says, addressing the Prophet (peace be upon him):﴾ and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains) ﴿He (Glorified and Exalted be He) also says:﴾ So keep your duty to Allâh and fear Him as much as you can; listen and obey; and spend in charity; that is better for yourselves. ﴿In this Ayah, Allah has ordained Muslims to observe Taqwa, to hear and obey, but only in Ma`ruf. Texts explain and support each other in this regard. Accordingly, it is obligatory upon all those who are legally accountable for their actions to cooperate with rulers

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in good, obey in Ma`ruf and watch their tongues with respect to the means to corruption, evil, disunity and dissolution. For this reason, Allah (Glorified and Exalted be He) says:﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿i.e. refer the ruling to the Qur'an and Sunnah of His Messenger (peace be upon him) in following Al-Haqq and gathering good as well as warning against evil, this is the path of the people of guidance and Mu'minin (believers).

However, whoever wants to suppress the truth, call to evil and corruption and spread whatever involves slander whether it is true or false, this is the path of mischief, disunity and Fitan (trouble and trials). On the other hand, people of goodness and Taqwa spread good and call to it, they also recommend each other to observe it. This leads to the achievement of welfare, harmony, unity, and cooperation in virtuousness and Taqwa, for Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿He (Glorified be He) also says:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

Furthermore, it is evidently recognized that Muslim rulers who are aware of the limits of Allah, support Al-Haqq, defend the oppressed, solve problems, implement the Hudud (ordained punishments for violating Allah's Law) and the Qisas (just retaliation) in addition to providing the means to safety and punishing the oppressor and wrongful, in addition to other interests that bring great welfare, goodness and guidance. Yet, rulers make mistakes, for infallibility is only attained by messengers (peace be upon them)

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regarding what they inform people from Allah (Glorified and Exalted be He). However, we should cooperate with them in what is good and provide them with advice against any potential evil or defect, for this should be the conduct of Mu'minin. This is what the Messenger (peace be upon him) had ordained upon us to do, to hear and obey rulers and advise them, as he (peace be upon him) said:❨ Verily Allah likes three things for you and disapproves of three things for you. He is pleased with you that you worship Him and not associate anything with Him, that you hold fast to the rope of Allah, and be not scattered, and that you give advice to the one to whom Allah gives command over you... ❩And He (peace be upon) says:❨ The Din (Religion of Islam) is sincere advice, he repeated it thrice. We said: To whom? He said: To Allah, His Book, His Messenger, to the leaders of Muslims and their common folks ❩He (peace be upon him) had also said:❨ Whoever observes an act of disobedience to Allah committed by their commander, should abhor this act, but never refrain from obeying him (i.e., the commander) ❩And when he was asked about rulers who do not fulfill their duties, he (peace be upon him) said:❨ Fulfill the rights upon you and ask Allah for your rights ❩How much better would it be, if those rulers were keen on establishing Al-Haqq and justice, supporting the oppressed and holding back the oppressor as well as ensuring safety and preserving people's lives, Din (religion of Islam), money and honor. If this is the case, we should cooperate with them

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in enforcing good and abandoning evil. Moreover, we should persist in recommending and advising each other to truth so as to restrict evil and spread virtue.

Apart from this, Allah has bestowed upon these countries the call of Imam (leader) shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him), along with the support of the grandmother of this dynasty Imam Muhammad ibn Su`ud (may Allah be merciful to him) to this call, which had lead to the spread of great benefit, knowledge, Haqq (truth) and guidance, as well as the elimination of Shirk (associating others in worship with Allah) and its means, in addition to the suppression of different forms of corruption, Bida` (innovations in religion) and misleading acts that were quite known to scholars who had been patient with this call, participated in it and supported its advocates.

As a result, this country became an exemplary model in observing Tawhid (belief in the Oneness of Allah/ monotheism) and devotion to Allah, refraining from Bida`, sins, and means to Shirk until the emergence of the well known Fitnah (trial) because of which, that call was attacked, then Allah brought it all together once more through Imam Turky ibn `Abdullah ibn Muhammad ibn Su`ud (may Allah be merciful to him), then his son Imam Faisal ibn Turky, then his grandson `Abdullah ibn Faysal ibn Turky, afterwards a took place after the death of Imam `Abdullah ibn Faysal (may Allah be merciful with him), after which Allah brought king `Abdul-`Aziz by whom He had availed all Muslims, reunited them, uplifted the truth, supported the Din, promoted enjoining right and forbidding evil, in addition to other untold bounties and knowledge which were attained through him, such as establishing justice and standing up for truth as well as spreading Da`wah to Allah (Glorified and Exalted be He). His sons kept this going after him.

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Therefore, it is the duty of all Muslims in this kingdom to cooperate with this country and whoever calls to Allah everywhere in reinforcing good, observing Da`wah to Allah, spreading Islam, and calling to Al-Haqq, for this should also be followed by all countries. Each country should call for implementing Al-Haqq, judge according to Allah's Shari`ah (Islamic law), and support His Din.

However, Saudi Arabia, is a blessed country which Allah has rendered as a source of support to Al-Haqq and Din, and a cause for uniting people, eliminating the reasons of corruption, acheiving security in countries, and a cause for the occurrence of great bounties, yet, it is fallible, imperfect, and surely suffers from defects. Therefore, we should cooperate with it to eliminate the deficiency, and amend the faults by consultation, recommending one another to the truth, using good means of communication such as correspondence or visits rather than referring to evil, lies, and transmitting false speeches. However, whoever seeks to clarify and call to the Haqq should act towards eliminating deficiencies by lawful good means such as recommending and advising each other to truth, for this is the conduct of Muslims and the ruling of Islam. This is the way for whoever wants the welfare of this Ummah; that is to clarify and call for good and Haqq, as well as cooperating with rulers in amending the deficiencies and faults. Allah has recommended us to do this in His Saying (Glorified be He):❨ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ❩

He (Glorified be He) also says:

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❨ By Al-`Asr (the time). ❩❨ Verily, man is in loss, ❩❨ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❩For verily, the Din is sincerity, thus it is a necessity to help rulers in declaring and calling to Al-Haqq, as well as deterring and eliminating falsehood, spreading virtuousness and fighting vice by legal means.

Moreover, the citizens should cooperate with rulers, authorities, and whoever calls to Al-Haqq to declare it,

eliminate mischief and corruption. This is what all Muslims should do by the lawful means prescribed by Allah in His Saying (Glorified be He):﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾Allah (Glorified be He) also says:﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ﴾

In addition to His Saying (Glorified be He):﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾Allah (Glorified be He) also says:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾And in His Saying (Glorified and Exalted be He) to Musa (Moses) and Harun (Aaron) when He sent them to Fir`awn (Pharaoh):﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾

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As for what is observed now by some people like Muhammad Al-Mas`ary, Sa`d Al-Faqih and others amongst those who spread corrupt calls, this is undoubtedly a great evil and corruption. Therefore, we should beware of their calls, eliminate them and should not cooperate with them (people) in anything which leads to corruption, evil, falsehood and Fitnah, for Allah has ordained us to help one another in virtuousness and Taqwa rather than evil, transgression, spreading lies and false claims which cause disunity and disorder.

Publications such as those issued by Al-Faqih, Al-Mas`ary or others of those who call to falsehood, evil and disunity should be eliminated, destroyed and disregarded. Those people should be advised, guided to Al-Haqq and warned against this falsehood, it is also impermissible for anyone to cooperate with them in this evil, for they should recover their senses and abandon such false claims. My advice for Al-Mas`ary, Al-Faqih, Ibn Ladin and whoever follows their path is to abandon this noxious way, fear Allah and beware of His Wrath and Punishment. Not only should they do this, but also repent to Allah of their past deeds, and surely He will accept their Tawbah (repentance), since He (Glorified be He) has promised this to His Servants in addition to being good to them according to His Saying (Glorified be He):﴿ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴾﴿ "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. ﴾He (Glorified be He) also says:﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾There are many Ayahs which stress this meaning.

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To sum up, it is obligatory upon all Muslims to cooperate with rulers in good, guidance and uprightness to achieve welfare, settle security, eliminate injustice, support the oppressed and fulfill their rights. They should also cooperate with judges, Du`ah (callers to Islam) and whoever seeks reform in finding Al-Haqq, calling to it, deterring the oppressive people and establishing the Rulings of Allah, also in enjoining good, forbidding evil and suppressing falsehood. Moreover, people should help each other and advise whoever deviates from Al-Haqq to return to the path of righteousness to achieve goodness and attain public interests, besides eliminating corruption, mischief, evil and disunity with all provided legal means. However, people will continue to attain good as long as they recommend each other to virtue, help one another in virtuousness and Taqwa, but if they help each other in falsehood and transgression, adversities will prevail, security will no longer exist, falsehood will dominate and Al-Haqq will be buried, and this is the aim of the devils among the humans and Jinn (creatures created from fire). Accordingly, people should beware of what they invite to, they should also take all the means to ensure the prevalence of security, virtue and guidance as well as advising each other to cooperate with rulers in whatever is good and helping whoever calls to this, as well as establishing Allah's Rules, supporting Al-Haqq, and assisting whoever wants to make reform and refute and warn against oppression and the means leading to disunity and disparity.

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This is mandatory, as declared by Allah (Glorified and Exalted be He):﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾Allah (Glorified and Exalted be He) also says:﴿ By Al-`Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾Allah (Glorified and Exalted be He) also says:﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾This is the way to salvation, true Iman (faith/belief), righteous deeds and a good end, accordingly, good will prevail, cooperation in virtuousness and Taqwa will be achieved and evil will be refuted, leading all countries to become secure in a way that restrains the perverse and returns rights back to their owners.

We ask Allah by His Beautiful and Sublime Names and Attributes to direct everyone to good, grant them the comprehension of the Din, adjust the conditions of all Muslims, protect them and us from the evil of our own souls, misdeeds and from following lusts, as I ask Him to protect us from the straying Fitan (seditions), guide our rulers to what is good, help them in virtue and support Al-Haqq through them, and help them and whoever assists them to profoundly understand the Din, achieve whatever is good, and to guard them against that which contradicts Allah's Shari`ah, and render us of those who guide and are guided.

Finally, I ask Him (Glorified be He) to set right the conditions of all Muslims everywhere, grant them good understanding of their Din, let the best among them rule over them, and better their leaders, gather Muslims to Al-Haqq and Guidance, He is All-Hearer, Ever Near. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Obedience to the ruler

Q: Many questions raised about the statement that Your Eminence declared: "Obeying the ruler is Obligatory" and the Hadith: ﴾ He who obeys the commander (appointed by me) obeys me. ﴿ **Should we obey the ruler in everything?**

A: This is a Hadithrelated by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah **in which the Prophet (peace be upon him) stated,**﴾ Whoever obeys the commander (appointed by me) obeys me and whoever disobeys the commander disobeys me. ﴿**Moreover, Allah (glory be to Him) states in His Glorious Book,**﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. ﴿

This ruling is general and its meaning is qualified by other Hadiths from the Sunnah, as both the Quran and the Sunah are integrated and their rulings restrict each other. That is to say, the general meaning in the book of Allah can be defined by a Hadith of the Prophet (peace be upon him) and vice versa. Thus, the Ayah under discussion is among the positions which the Sunnah confines its meaning. Allah (Exalted be He) stated,﴾ and those of you (Muslims) who are in authority. ﴿**It is reported in the authentic Sunnah of the Prophet,**﴾ Obedience is obligatory only in what is good. ﴿**Those in authority should not be obeyed except in lawful matters. Similarly, parents, a husband, etc., should not be obeyed except in lawful matters as stated in aforementioned Hadith and the statement of the Prophet (peace be upon him) in the other Hadith,**﴾ No one is bound to obey a creature in defiance to the Creator. ﴿**When the Prophet (peace be upon him) said to the Sahabah (the Prophet's companions, may Allah be pleased with them),**﴾ You will be ruled by leaders and you will find from them good matters and abominable matters.

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They asked, "O Allah's Messenger, what do you command us to do? Should not we declare war on them?" He (peace be upon him) said, "No, fulfill the rights due to them and ask Allah for the rights due to you." ﴿According to another narration, he (peace be upon him) stated,﴾ Give them their due rights and ask Allah for your rights. ﴿According to another wording:﴾ No, unless you see an evident infidelity on which you have a proof from Allah. ﴿Another narration states:﴾ No, so long as they establish Salah (prayer) among you. ﴿Accordingly, submission and obedience to rulers are established by the authentic Hadiths but are restricted to the lawful matters.

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Ruling on Tabarruk by the Prophet and his relics

From 'Abdul 'Aziz bin 'Abdullah ibn Baz to the honorable Shaykh Muhammad Wa`yz Zadah Al-Kharasany, may Allah help him and me comprehend religion and save us from the path of those upon whom Allah has invoked His anger and those who went astray, namely, the Jews and the Christians, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter; all that you explained in your letter is clear. May Allah grant you guidance and success!

Some matters which you tackled need more explanation to remove the doubts you fall into, acting upon the saying of the Prophet (peace be upon him): ﴾ Religion is based on advising one another. ﴿ **He (peace be upon him) also said:** ﴾ One who guides to something good has a reward similar to that of its doer. ﴿ **There are so many Hadiths to the same effect.**

Allah (Glorified and Exalted be He) highlights that in His saying: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **He (Glorified be He) says:** ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **You have mentioned in your letter that which reads: "I appreciate your efforts in this regard, but I have some notes which I would like to point out to you, hoping that it could bring good to Islam and Muslims, make them cling to the Rope of Allah (i.e. the Qur'an) in the way of bringing Muslims together and uniting them with regard to `Aqidah (creed) and Shari`ah (Islamic law).**

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First: I have noticed that you always express that some of the common acts among people such as Tabarruk (seeking blessings) through the relics of the Prophet (peace be upon him), his family and some Awliya' (pious people), by touching the walls and doors in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is considered Shirk (associating others with Allah in His Divinity or worship) and `Ibadah (worship) to things other than Allah. So is seeking their help and supplicating to them. I would like to say here that there is a difference; asking the Prophet or the Awliya', believing that they can fulfill one's needs, instead of or along with Allah, is clear unquestionable Shirk. With regard to the common acts among Muslims which the scholars do not prohibit all over the Islamic World without differentiating between creeds, they are not essentially for seeking needs from the Prophet or the Awliya' and do not mean taking them as lords besides Allah. Nevertheless, this could be due to - with the exception of the deeds of common ignorant people - one of two reasons: Tabarruk and Tawassul (supplicating to Allah in the name of/by virtue of the status of) the Prophet and his relics or other righteous people who are close to Allah (Glorified and Exalted be He).

With regard to Tabarruk by the relics of the Prophet without asking him for needs or supplicating to him, this arises from deep love and affection, hoping that Allah would give them all good through getting close to His Prophet and loving him as well as Tabarruk by the relics of others who are close to Allah.

I have not found a Muslim who believes that the door or the wall can fulfill his needs or that the Prophet or the Awliya' could fulfill them. Rather he seeks by this Allah Alone, by honoring His Prophet or any of his Awliya' so that Allah would bless him. As you and whoever reads the Sirah (the Prophet's biography) knows it, Tabarruk by the relics of the Prophet (peace be upon him) was done at the time of the Prophet (peace be upon him), they would seek blessings from things like the water he used for Wudu' (ablution), his garment, his food

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and drink, his hair and everything from him. The Prophet (peace be upon him) did not forbid them from doing so. You may say, yes it was; but this is still practiced with regard to living Awliya', and it is peculiar to the living rather than the dead, for there is no evidence for its permissibility except in the case of them being alive. However, I would say that the Sahabah (Companions of the Prophet) sought blessings from the relics of the Prophet (peace be upon him) after his death. `Abdullah ibn `Umar (may Allah be pleased with them) used to wipe the Minbar (pulpit) of the Prophet (peace be upon him) after his death seeking its blessings.

There are evidences that they used to keep the hair of the Prophet (peace be upon him). Besides, the Abbasid Caliphs and the Ottomans after them, preserved the cloak of the Prophet, seeking blessings from it, especially at times of war. None of the high scholars and

Fuqaha' (Muslim jurists) who are acknowledged for their Fiqh (Islamic jurisprudence) and religion denied this act." End of quote.

The answer is to say that what you mentioned needs a detailed discussion:

With regard to Tabarruk by things that touched his body (peace be upon him), such as the water of his Wudu', sweat, hair and so on, this was known and was permissible according to the Sahabah (may Allah be pleased with them), and those who followed them in righteousness, because of the goodness and blessings that are to be found in that. The Prophet (peace be upon him) approved of that.

With regard to touching the doors, walls, windows, etc, of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) or Al-Masjid Al-Nabawy, this is a Bid`ah (innovation in religion) for which there is no basis. This should be stopped, because acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and it is not permissible to do any act of worship except those which are approved by the Shari`ah. The Prophet (peace be upon him) said:❨ Whoever introduces something into this affair of ours that is not of it, it is to be rejected. ❩(Agreed upon by Al-Bukhari and Muslim)

According to another narration by Muslim that Al-Bukhari (may Allah be merciful with him) recorded affirmatively in his Sahih Book of Hadiths in the form of Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet):❨ He who does any act for which there is no sanction from our behalf, that is to be rejected. ❩

It is narrated in the Sahih Book of Hadiths by Muslim on the authority of Jabir (may Allah be pleased with him) that❨ The Prophet (peace be upon him) used to say in his Khutbah (sermon) on Friday: Indeed, the best of the speech is the Book of Allah, and the best of the guidance is the guidance given by Muhammad. The Most evil of matters are innovations; and every Bid`ah leads to misguidance. ❩There are so many Hadiths to the same effect, so Muslims should follow that which Allah has prescribed, such as touching and kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and Yemeni Corner (southern corner of the Ka`bah facing Yemen).

It is authentically reported that when `Umar ibn Al-Khattab (may Allah be pleased with him) kissed Al-Hajar Al-Aswad, he said:❨ "I know that you are a stone and you cannot bring benefit or cause harm. Had I not seen Allah's Messenger (peace be upon him) kissing you I would not have kissed you." ❩

From this we know that touching the other corners of Al-Ka`bah and the walls or pillars is not Mashru` (Islamically acceptable), because the Prophet (peace be upon him) did not do that, and he did not teach others to do it, because that is one of the means of Shirk. The same applies even more to the walls, pillars and windows of the grave of the Prophet (peace be upon him), because the Prophet (peace be upon him) did not prescribe that or teach people to do it, and his Sahabah (may Allah be pleased with them) did not do it either.

With regard to what was reported that Ibn `Umar (may Allah be pleased with them) used to follow the traces of the Prophet (peace be upon him) and touch his Minbar; this was a personal act on his part, which neither his father nor the Sahabah agreed upon, and his father is more knowledgeable than him in this regard and the knowledge of the Sahabah is in agreement with the Sahih (authentic) Hadiths.

`Umar (may Allah be pleased with him) cut the tree where the pledge of allegiance was given to the Prophet (peace be upon him) in Al-Hudaybiyyah when it came to his knowledge that some people go to offer Salah (Prayer) near it, lest that should cause Fitnah (trial) and as a way of Sadd-ul-Dhara'i` (blocking the means leading to sins).

With regard to Invoking, appealing and vowing for prophets and pious people, it is considered major Shirk (associating others with Allah in His Divinity or worship), which was practiced by the Kafirs (disbelievers) of Quraysh with their idols and statutes as well as by other Mushriks (those who associate others with Allah in His Divinity or worship). They did so thinking that the idols could intercede with Allah on their behalf or could bring them near to Allah; they did not think that the idols could fulfill their needs, heal their diseased or give them victory over their enemy. Allah (Glorified be He) points this out in His Saying:❨ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ❩Allah (Glorified be He) refutes their allegation and says:❨ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ❩In Surah (Qur'anic chapter) Az-Zumar, Allah (Glorified and Exalted be He) says:❨ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❩❨ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ❩

In this holy Ayah (Qur'anic verse), Allah (Glorified be He) points out that the Kafirs did not intend that their idols would heal their diseased or fulfill their needs; rather, they wanted them to bring them closer to Allah, so Allah (Glorified be He) refuted their lies with His saying:❨ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ❩Allah called them liars and disbelievers in

this concern.

You should contemplate this situation and pay attention to it. Their Kufr (disbelief) due to this belief is also indicated in Allah's Saying: And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. In this holy Ayah, Allah called them Kafirs and considered them so for they supplicate to people other than Allah, including the prophets, angels, Jinn (creatures created from fire) and others.

This is also indicated in Allah's Saying in Surah Fatir: Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). In this Ayah, He (Glorified be He) deemed the supplications of the Mushriks to anyone other than Allah, including prophets, Awliya', angels, Jinn, idols, etc., as Shirk. There are so many Ayahs to the same effect for whoever contemplates the Book of Allah.

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Here is a quote by Shaykh Al-Islam, Ibn Taymiyyah, (may Allah be merciful with him) from Al-Fatawa: vol. 1, p. 157: "The Mushriks whom Allah and His Messenger described are of two kinds: The people of Nuh and the people of Abrahim (Abraham). As for the people of Nuh, their Shirk was represented by their intent in devotion to the graves of pious people, then they sculptured statues for them and then worshipped them. As to the people of Ibrahim, their Shirk was their `Ibadah of the stars, the sun and the moon. In fact, they all worshipped Jinn, the devils would insinuate to them to make things in the belief that they worship angels, though they really worship the Jinn. It is the Jinn who help them and are satisfied with their Shirk. Allah (Exalted be He) says: And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."

Angels do not help them in Shirk (associating others with Allah in His Divinity or worship), whether they are dead or alive, nor are they pleased with this, but the devils may help them. They may appear to them in the form of human beings for people to see them and they may tell people that they are Ibrahim (Abraham), Al-Masih (the Messiah), Muhammad, Al-Khadir, or Abu Bakr, ‛Umar, ‛Uthman, ‛Aly, or Shaykh so-and-so. Some of them may say about others that this is Prophet so-and-so or that is Al-Khadir, while all of them are just a group of Jinn who are witnessing to one another. The Jinn are like human beings, in that some of them are Kafirs (disbelievers), some are Fasiqs (those who flagrantly violate Islamic law), and some are ignorant worshippers. It may be that one of them likes a certain shaykh, so they appear in

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his form and they say that they are so-and-so; meaning the shaykh. This may happen in a desert or a poor place, and they may give food or drink to someone, show them the way, or tell them about past events. People, therefore, believe that it is the same dead or living shaykh, whose form the Jinn has assumed, who did that. They then say that this is the shaykh's secret, his subtle power, the shaykh himself, or an angel appearing in his form; despite the fact that it is a Jinn. Angels do not help in Shirk (associating others with Allah in His Divinity or worship), falsehood, sin, and wrongdoing. Allah (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, ‛Isâ (Jesus), ‛Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." ﴾ ﴿ Those whom they call upon [like ‛Isâ (Jesus) - son of Maryam (Mary), ‛Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they [‛Isâ (Jesus), ‛Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of! ﴾A group of the Salaf (the righteous predecessors) said that there were people who used to call upon the angels, the prophets, 'Uzayr and Al-Masih. Allah (Exalted be He) clarified that the angels and prophets are worshippers of Allah, and those who worship them are also Servants of Allah. He (Glorified be He) also clarified that angels and prophets hope for Allah's Mercy, fear His Punishment, and draw near to Him, like all the other righteous Servants of Allah.

The Mushriks (those who associate others with Allah in His Divinity or worship) among those may say that they seek the angels' or prophets' intercession with Allah and that they come to the tomb of one of them to ask them to intercede for them. They may draw pictures or make statues of the righteous person, as the Christians do in their churches, saying that their intention is just to remind them of these people and their lives.

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They may talk to them saying that their intention is to ask these people to intercede for them with Allah. They may say: "O my Master so-and-so!" "O Master George or Butros or Peter!" "O Mother Maryam (Mary)!" "O Master Ibrahim or Musa (Moses) ibn ‛Imran or whoever! Intercede for us with your Lord!"

They may talk to the deceased by their grave, saying, "Ask your Lord for me!" or talk to a living person in their absence as if they are present and in the flesh. They may also recite poems, appealing to their beloved ones and asking them to protect them, or to intercede for them with Allah or to ask Allah to make them victorious over their enemies, remove a difficulty that they have, or forgive them. Some of them give Ta'wil (allegorical interpretation) to Allah's Saying:﴿ If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ﴾They say that if they beg the Prophet (peace be upon him) to ask Allah to forgive them after his death, they will be on a par with the Sahabah (Companions of the Prophet) who asked him to previously.

They thereby go against the Ijma‛ (consensus) of the Sahabah, the Tabi‛un (Followers, the generation after the Companions of the Prophet), and all Muslims, as it is not reported that any of them begged the Prophet (peace be upon him) to intercede for them after his death, or asked for anything else. This was also not mentioned by any of the Imams (initiators of the Schools of Jurisprudence) of the Muslims in their books. However, it was mentioned by some of the later Fuqaha' (Muslim jurists), who related a fabricated story about Malik (may Allah be pleased with him), which we will deal with in detail, In sha'a-Allah (if Allah wills).

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All ways of addressing the angels, the prophets, or the righteous after their death by the graves, in their absence, or talking to statues of them, are among the gravest types of Shirk adopted by the Mushriks - other than Ahl-ul-Kitab (the People of the Book) - and by those who create Bid‛ahs (innovations in religion) from among the People of the Book, and the Muslims who invent acts of Shirk and worship, which are not ordained by Allah (Exalted be He). Allah says:﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾ This is besides other issues mentioned by Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) in his praiseworthy treatise, entitled: "Al-Qa‛idah Al-Jalilah fil-Tawassul wal-Wasilah", in which he clarified the types of Shirk. You may refer to it, if you wish.

He (may Allah be merciful to him) said in his treatise to the followers of Shaykh ‛Ady ibn Musafir, p. 31, "And similarly: exceeding proper limits with some shaykhs, such as Shaykhs ‛Ady, Yunus Al-Qany, Al-Hallaj, and others; or exceeding proper limits with ‛Aly ibn Abu Talib (may Allah be pleased with him) and others like him; or exceeding proper limits with Al-Masih (peace be upon him) and others; or exceeding proper limits with

someone who is alive or with a righteous person, such as 'Aly (may Allah be pleased with him), 'Ady, and the like, or those whom people think were righteous, such as Al-Hallaj, Al-Hakim from Egypt, or Yunus Al-Qany, and others; and attributing divinity to them, such as by saying, 'Any sustenance not provided to me by shaykh so-and-so, I do not want it,' or saying, while slaughtering a sheep: 'In the name of my master so-and-so,' or worshipping them by prostrating to them or supplicating to them instead of Allah (Glorified be He), saying, "O my master so-and-so forgive me, confer mercy on me, make me victorious, provide for me, save me, protect me. I rely on you, you are sufficient for me,"

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or "I am devoted to you," and similar words and deeds that are characteristic of Rububiyyah (Divine Lordship) and it is unlawful to address them to other than Allah (Exalted be He). All these acts are Shirk and misguidance. Those who commit them should be asked to make Tawbah (repentance to Allah). If they do not repent, they should be executed, as Allah sent the Messengers and revealed the Books for people to worship Him Alone and not to associate others with Him in worship or divinity.

There were people who used to invoke with Allah other deities, such as the sun, the moon, the stars, 'Uzayr, Al-Masih, the angels, Al-Lat, and Al-'Uzza, Manat, Yaghuth, Ya'uq, Nasra, and others. They did not believe that these things were able to create, cause rain to fall, or make the plants grow; rather they worshipped the prophets, angels, stars, the Jinn, or statues of them or their graves, and said that they worshipped them to bring them closer to Allah or for them to intercede with Allah for them. So Allah sent His Messengers to forbid those people from calling upon other than Him, neither by way of worship nor for asking help.

Allah (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." ﴾﴿ Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of! ﴾

Explaining these Ayahs (Qur'anic verses), a group of Salaf (righteous predecessors) said that there were people who called upon Al-Masih, 'Uzayr, and the angels. So Allah told them that those whom they called upon seek to draw closer to Him as they do, hope for His Mercy as they do, and fear His Punishment as they do.

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Allah (Exalted be He) says:﴿ Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. ﴾﴿ Intercession with Him profits not except for him whom He permits. ﴾Allah (may He be Praised) informs that anything that is called upon other than Him does not possess even an atom's weight in His Dominion. He has no partner with Him in His Sovereignty, and He has no supporter whatsoever from among His Creation, and that intercession with Him avails nothing except with His Permission." He (Ibn Taymiyyah, may Allah be merciful to him) continued until he said, "The worship of Allah Alone is the basis of the Din (religion of Islam), and that is the Tawhid (belief in the Oneness of Allah/ monotheism) with which Allah sent the Messengers and for which He revealed the Divine Books. Allah says:﴿ And ask (O Muhammad صلى الله عليه و سلم) those of Our Messengers whom We sent before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?" ﴾He (Exalted be He) also says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾And Allah (Exalted be He) also says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾

The Prophet (peace be upon him) realized Tawhid (in words and deeds) and taught it to his Ummah (nation based on one creed). It is narrated that﴿ A man said to the Prophet (peace be upon him), "Whatever Allah wills and you will." He said, "Have you made me an equal to Allah! It is whatever Allah Alone wills." ﴾He (peace be upon him) also said,﴿ "Do not say, 'What Allah wills and Muhammad wills,' but say, 'What Allah wills, then what Muhammad wills.'" ﴾He (peace be upon him) forbade swearing by other than Allah, saying,﴿ "Whoever takes an oath should swear by Allah or be silent." ﴾

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He (peace be upon him) also said,﴿ "Anyone who swears by other than Allah has committed Shirk." ﴾He (peace be upon him) also said,﴿ "Do not extol me as the Christians extolled the son of Maryam (Jesus), for I am no more than His slave, so say: the slave of Allah and His Messenger." ﴾

Therefore, the scholars are agreed that it is not permissible to swear an oath by anything created, such as the Ka'bah, or anything else. The Prophet (peace be upon him) forbade anyone to prostrate to him. When some of his Sahabah prostrated to him, he (peace be upon him) forbade it saying,﴿ "Sujud (prostration) is only right for Allah." ﴾Another Hadith narrates:﴿ When Mu'adh arrived from Syria, he prostrated to the Prophet (peace be upon him) who said, "What is this, O Mu'adh?" He said, "I went to Syria and saw them prostrating to their archbishops and patriarchs, so I wished that we do the same for you. The Messenger of Allah (peace be upon him) said, "Do not do that! If I were to command anyone to prostrate to other than Allah, I would have commanded the wife to prostrate to her husband." ﴾He (peace be upon him) said to Mu'adh ibn Jabal (may Allah be pleased with him),﴿ "Tell me, if you were to pass by my grave, would you prostrate yourself before it?" He said, "No." He (peace be upon him) said, "Then do not do this." ﴾The Prophet (peace be upon him) also forbade making graves into Masjids (mosques), and said on his deathbed,﴿ "May Allah curse the Jews and Christians; they have made

the graves of their prophets places of worship.") He (Ibn Taymiyyah, may Allah be merciful to him) also said, "Therefore, the Imams of Islam are agreed that it is not lawful to build Masjids over graves nor to perform Salah (prayer) by them. In fact many scholars say that Salah near them is Batil (invalid)."

The Shaykh (may Allah be merciful to him) then said, "One of the main reasons behind worshipping idols was the glorification of graves through worship and similar acts. Allah (Exalted be He) says

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in His Book:("And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).)And a group of the Salaf said, "These are the names of righteous people. When they died, people became devoted to their graves, made statues of them, and worshipped the statues.

Therefore, the scholars are agreed that it is not permissible for anyone who greets the Prophet (peace be upon him) by his grave to rub themselves against his room or kiss it." End of quoting (Ibn Taymiyyah, may Allah be merciful to him).

The great scholar Ibn Al-Qayyim (may Allah be merciful to him) said, in "Al-Jawab Al-Kafy", p.156, in the chapter "Following on from Shirk in deeds, words, desires, and intentions". "Shirk in deeds includes: performing Sujud to other than Allah, circumambulating around other than His House (the Ka'bah), shaving the head as an act of devotion and submission to other than Allah, and kissing stones other than Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka'bah) - which is Allah's Right Hand on earth - kissing graves, touching them, and prostrating to them. The Prophet (peace be upon him) cursed those who made the graves of the prophets and righteous people places of worship, and performed Salah to Allah in them, so what about those who make the graves into idols and worship them besides Allah?

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said,("May Allah curse the Jews and Christians; they have made the graves of their prophets places of worship.")And in the Sahih (Books of Authentic Hadith) he (peace be upon him) is authentically reported to have said,("The evilest of all people are those who will be still alive when the Hour (of Doom) comes and those who take graves as places of worship.")It is also authentically reported in the Sahih that he (peace be upon him) said,

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("Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you from doing this.")

It is mentioned in "Musnad Imam Ahmad" (may Allah be pleased with him) and "Sahih Ibn Hibban"that,("The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids over them (graves) or place lights.")He (peace be upon him) also said,("Allah's Wrath has grown intense against those who have taken the graves of their prophets as places of worship.")He (peace be upon him) also said,("If a righteous man among these people dies, they build a place of worship on his grave, and make those pictures in it. These are the evilest creatures in the Sight of Allah on the Day of Resurrection.")This is the condition of those who perform Sujud to Allah in a Masjid built over a grave, so what is the condition of those who perform Sujud to a grave itself? The Prophet (peace be upon him) said,("O Allah! Do not make my grave an idol that is worshipped.") End of quoting (Ibn Al-Qayyim, may Allah be merciful to him).

In the light of what we have mentioned at the beginning of this answer, and what we have quoted from Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) and his student and great scholar Ibn Al-Qayyim (may Allah be merciful to him), it will be clear to you and others who read this, that what the ignorant among the Shi'ah (Shi'ites) and other people do by graves, such as supplicating to those inside graves, asking them for help, making vows to them, performing Sujud to them, kissing their graves, with the aim of having their intercession or benefits from those who are dead, are acts of major Shirk.

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This is because these acts are acts of 'Ibadah and 'Ibadah is Allah's Right Alone. Allah (Exalted be He) says:(Worship Allâh and join none with Him (in worship))And He (may He be Praised) says:(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))He (Glorified and Exalted be He) also says:(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)There are many Ayahs on this matter, besides the already mentioned.

In regard to kissing windows, walls, etc., believing that this is 'Ibadah to Allah - which is not done to draw closer to a created being - this is judged to be Bid'ah (innovation in religion), because it is a form of approaching that has not been declared lawful by Allah. Consequently, they are included in the general prohibition made by the Prophet (peace be upon him) who said,("Anyone who introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")And the saying of the Prophet (peace be upon him),("Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah and every Bid'ah is Dalalah (deviation from what is right).")

As for kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka'bah) and touching it and the Yemeni Corner (southern corner of the Ka'bah facing Yemen), these are acts of 'Ibadah dedicated purely to Allah Alone and done in imitation of the Prophet (peace be upon him), as he did this on the Farewell Hajj, and said,("Take (learn) your rituals from

me." ﴿Allah (Glorified and Exalted be He) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴾

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As for Tabarruk (seeking blessings) from the Prophet's hair, sweat, and water from his Wudu' (ablution), there is nothing wrong with this, as we stated previously, because the Prophet (peace be upon him) permitted the Sahabah to do this, and for the blessings Allah (Exalted be He) placed in them and allowed to be received this way. Allah also made Zamzam water blessed too. The Prophet (peace be upon him) said about Zamzam, ﴿ "Verily, it is blessed; it is food that nourishes and a cure for illness." ﴾

It is obligatory on Muslims to follow the example of the Prophet (peace be upon him), abide by Shari'ah (Islamic law), and avoid Bid'ah in words and deeds. This is why the Sahabah (may Allah be pleased with them) did not seek blessings from the hair of Al-Siddiq (may Allah be pleased with him), or from his sweat or Wudu' water, nor they did so with 'Umar, 'Uthman, 'Aly, nor with any of the Sahabah. They knew that this is a matter that pertains exclusively to the Prophet (peace be upon him) and there should be no analogy made. Allah (may He be Exalted and Glorified) says:﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾

Many of the Sahabah (may Allah be pleased with them) used to say, "Follow and do not innovate, for indeed you have been sufficed."

In regard to the Tawassul (beseeching Allah in the name of/by virtue of the status of...) made by 'Umar and the Sahabah (may Allah be pleased with them) by virtue of the Du'a' (supplication) of Al-'Abbas when asking Allah for rain and the Tawassul of Mu'awiyyah (may Allah be pleased with him) by virtue of the Du'a' of

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Yazid ibn Al-Aswad for the same purpose, there is nothing wrong with this, as they beseeched Allah in the name of their Du'a' and intercession, and there is no harm in this.

It is, therefore, permissible for a Muslim to say to their fellow Muslim: "Supplicate to Allah for me," as there is evidence that 'Umar, the Sahabah (may Allah be pleased with them), and Mu'awiyyah (may Allah be pleased with him) did so. But it is not permissible to make Tawassul by virtue of the status of the Prophet (peace be upon him) when asking for rain or for anything else after his death. If this was permissible, 'Umar Al-Faruq and the Sahabah (may Allah be pleased with them) would not have made Tawassul by virtue of the Du'a' of Al-'Abbas, instead of begging it in the name of the Prophet (peace be upon him), nor would Mu'awiyyah (may Allah be pleased with him) have made Tawassul by the Du'a' of Yazid ibn Al-Aswad instead of the Prophet (peace be upon him). This is a self-evident matter, praise be to Allah.

Rather, Tawassul should be made in the name of having Iman (Faith) in the Prophet (peace be upon him), loving him, adopting his Manhaj (methodology), ruling with his Shari'ah, obeying his orders, and avoiding his prohibitions. This is the lawful way of Tawassul according to the Ijma' (consensus of scholars) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). This is what is meant by the Saying of Allah (may He be Praised):﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴾

From what we have said, it is evident that tawassul by the virtue of the honor of the Prophet (peace be upon him) or his person are among the Bid'ahs that people have invented. If this were good, the Prophet's Sahabah would have preceded us in doing it, as they are the most knowledgeable people of the Din of Allah and the rights of the Prophet (peace be upon him).

As for the Tawassul of the blind man by the Prophet (peace be upon him) to restore his eyesight, that was a Tawassul for him to supplicate and intercede on his behalf while the Prophet (peace be upon him) was alive. That was why the Prophet (peace be upon him) interceded and supplicated to Allah for him.

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By Allah! I ask Him by His Most Beautiful Names and Attributes to grant us, you, and all Muslims understanding of His Din and help us adhere to it. May Allah rectify the conditions of Muslims everywhere and grant them comprehension of the Din and appoint the best of them as rulers over them. May He guide their leaders and grant them all comprehension of the Din and for them to judge in accordance with Allah's Law, rule by it, and impose it on their people, being careful to avoid that which contradicts it. As Allah says:﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾Allah (may He be Praised) also says:﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾Indeed, He (Exalted be He) is the Patron and the One Capable of doing it.

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The General Mufty of the Kingdom of Saudi Arabia

President of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance

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Commentary on the good words delivered by

His Eminence Sheikh, Muhammad Nasir Al-Deen Al-Albani

Praise be to Allah. Peace and Blessings be upon Allah's Messenger and upon his household, Sahabah and those guided by his guidance.

I read the inestimable and beneficial response given by His Excellence Sheikh Muhammad Nasir Al-Din Al-Albani, may Allah grant him success, which was published in Al-Muslimoon Newspaper in answer to a question about labeling those who do not rule by Allah's Shari`ah as disbelievers.

I found his words invaluable as he explained the correct view and illuminated the path for believers. He (may Allah grant him success) clarified that it is not permissible for anyone to deem those who do not rule by Allah's Shari`ah as disbelievers, merely because of their actions without making certain that those who may be accused of ruling by other than Allah's Shari`ah regard this act as permissible in their point of view. The honorable Sheikh quoted what is related on the authority of Ibn `Abbas (may Allah be pleased with them) and others from the Salaf (Righteous Predecessors) of the nation.

There is no doubt that what the Sheikh mentioned concerning the explanation of Allah's statement,﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾is the correct understanding.

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Disbelief is of two kinds, major disbelief and minor disbelief. The same goes to injustice and disobedience. Therefore, according to the Sheikh, who deems ruling by other than Allah's Shari`ah, adultery, usury or other prohibited matters that are unanimously agreed upon, as being prohibited and thus, commits a major disbelief, injustice and disobedience; and whoever does so without deeming them as legal has committed minor disbelief, injustice and disobedience according to the Prophet's statement in the Hadith narrated by Ibn Mas`ud (may Allah be pleased with him).﴿ Abusing a Muslim is an act of disobedience and killing him is an act of disbelief. ﴾The Prophet peace be upon him meant by this the minor disobedience and disbelief, but he stated it generally so as to warn people against this abominable act. Similarly, his statement,﴿ Two (things) are found among people which are tantamount to disbelief: slandering one's lineage and wailing over the dead. ﴾(Related by Muslim in his Sahih)The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ Do not return to disbelief after me, striking the necks (cutting the throats) of one another." ﴾There are many Hadiths in this regard.

Therefore, it is necessary for every Muslim, especially Muslim scholars, to investigate matters and judge in the light of the Qur'an, Sunnah, and the way of Salaf (righteous predecessors). One must avoid the wrong path followed by many people with regard to issuing general judgments without elaboration. Moreover, I exhort scholars to concern themselves with the matter of Da`wah (call) to Allah and present Islam to people substantiated by its evidences from the Qur'an and the Sunnah and encourage them to adhere to it; recommend each other to do so, offer advice in this regard, as well as filling them with fears of committing anything that contradicts the principles of Islam. If they do so, they are upon the path of the Prophet (peace be upon him),

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his Rightly-Guided Caliphs and companions with whom Allah was pleased for having illustrated the way of truth and guidance, and warning against what is contradictory to it. Allah has stated,﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾Allah (Glorified and Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴾Allah (Glorified and Exalted be He) also says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾The Prophet (peace be upon him) stated,﴿ Whoever guides to a good matter has a reward similar to that of its doer. ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in the least, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in the least. ﴾(Related by Muslim in his Sahih)Moreover, the Prophet (peace be upon him) said to `Ali (may Allah be pleased with him) when he sent him to the Jews of Khaybar, ﴿ Invite them to Islam and inform them what is obligatory on them concerning the rights of Allah on their properties. By

Allah, if Allah guides aright one man through you, this is better for you than possessing red camels (a valuable kind of camel). ❳
(Agreed upon by Imams Al-Bukhari and Muslim)

The Prophet (peace be upon him) remained in Makkah for thirteen years calling people to Tawhid (Oneness of Allah) and to embrace Islam by offering advice, using wisdom, being patient and approaching them in a kind manner until Allah guided (through him and his Sahabah) those whom He foreordained happiness. The the Prophet (peace be upon him) emigrated to Madinah where he (peace be upon him) and his Sahabah continued calling to Allah with wisdom, good exhortation, forbearance, and arguing in the way that is best until Allah (Exalted be He) legislated Jihad (fighting for the sake of Allah) against the disbelievers. The Prophet (peace be upon him) and his Sahabah undertook this obligation and then Allah supported them and granted them victory and good end.

Victory and a noble end are for those who truly follow them and remain on there path until the Day of Judgment. We ask Allah to count us and all our brothers in Islam among those who followed the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). We ask Him to grant us and all our brothers from the callers to Allah deep insight, righteousness, and forbearance upon truth till we meet Him; for it is He Who is Capable of doing so. May peace and blessings be on our Prophet Muhammad, his household, his Sahabah, and those who followed them until the Day of Judgment.

`Abdul `Aziz Bin `Abdullah Ibn Baz

The General Mufti of the Kingdom of Saudi Arabia

and the Chief of the Council of Senior Scholars and the Administration of Scholarly Research and Ifta'

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The importance of Fiqh

All praise be to Allah. May Allah's Peace and Blessings be upon our Truthful and Trustworthy, Prophet Muhammad, his family, Companions and those guided by his guidance and following his path until the Day of Judgment.

It is of great importance for people to know more about Fiqh (Islamic jurisprudence), evidence of the ordinances and Fuqaha' (Muslim jurists) who are the reference in every matter. It is the duty of scholars to do their best in stressing this necessity to people. In fact, Allah (Glorified be He) has created jinn and mankind to worship Him alone, and the full meaning of this worship cannot be understood without knowing more about Fiqh, its evidence, the rulings of Islam and its evidence. This knowledge can easily be attained through knowing Muslim scholars who are the main reference in Hadith and Fiqh.

Scholars are the heirs of prophets, and prophets left no Dinar or Dirham but they left knowledge and anyone who takes it will be among the fortunate. Being knowledgeable about the religion and knowing the rulings of the Qur'an and Sunnah (whatever is reported from the Prophet) leads a servant to happiness and is a sign of their success.

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Moreover, Allah shows us the great status and high rank of Muslim scholars who know Allah and His Shari`ah (Islamic law) and obey Allah and His Prophet (peace be upon him). Muslim scholars are lights that guide others to the right path. They hold fast to the Qur'an and Sunnah, that is why Allah (Glorified and Exalted be He) says about them:﴾ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴿Allah (Glorified and Exalted be He) also says about scholars:﴾ Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ﴿And He (Glorified be He) says:﴾ It is only those who have knowledge among His slaves that fear Allâh. ﴿It is authentically reported that the Messenger of Allah (peace be upon him) said,﴾ "If Allah wants to do good to a person, He makes them comprehend the religion." ﴿(Agreed upon by Al-Bukhari and Muslim)This important Hadith shows us the excellence of comprehending religion.

Comprehending religion includes understanding the Qur'an, the Sunnah and Islam. Islam covers the basics of Shari`ah, Allah's Ordainments, His Prohibitions, a servant's duty towards Allah and other servants and Allah's fear, glorification and watchfulness. In fact, the first step towards attaining knowledge is fearing Allah, honoring His Sanctities, and being mindful of Him in all deeds. Anyone who does not fear or beware of Allah in their deeds, all their knowledge will be worthless. However, true beneficial knowledge and understanding

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of religion that leads to happiness is that which instills Allah's Awe in a Muslim's heart, directs them to honor Allah's Sanctities, pushes them to obey Allah's Orders and abstain from His Prohibitions and urges them to call to Allah and to clarify the Shari`ah to people. So, anyone who is granted comprehension of religion in this way, Allah has indeed done them good. On the other hand, anyone deprived of these blessings will be among the ignorant, misguided and negligent who renounce attaining the knowledge that Allah has made obligatory. They will be among those that Allah has not wanted to do them good. Furthermore, Allah talks about Kafirs (disbelievers) who turn away from the purpose of their creation, to teach us that it is our duty, as Muslims, to hasten to comprehend religion and ask about any unclear matter. Allah (Glorified and Exalted be He) says:﴾ But those who disbelieve turn away from that whereof they are warned. ﴿He (Glorified be He) also says:﴾ And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. ﴿

Consequently, it is the duty of a Muslim to seek to attain knowledge in religion, to attend to, reflect on and benefit from the Qur'an and pay great attention to, study, apply and memorize the Sunnah as much as possible. Anyone who neglects these two basics, it is an indication Allah does not want to do them good. They are doomed since their hearts are corrupt, deviating from the path to guidance.

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We ask Allah to protect us and keep us away from whatever displeases Him! Dear Muslims, it is incumbent upon us to learn our religion and know its rulings and to attend to, meditate, reflect on, recite and apply the Qur'an. In addition, we should give great care to, memorize, apply and study the Sunnah, plus ask about anything that is unclear. Muslims should ask those who have more knowledge to find out the correct answer. Allah (Glorified be He) says:﴾ So ask the people of the Reminder, if you do not know. ﴿Moreover, a Muslim can attend knowledge circles and benefit from them and study with other knowledgeable Muslims to benefit from them and add to himself. This way, a Muslim can attain comprehension of religion and avoid the characteristics of

the negligent and heedless. The Prophet (peace be upon him) said,❪ "If Allah wants to do good to a person, He makes them comprehend the religion." ❫Thus, a Muslim can realize the merits of Muslim scholars, who have attained much goodness, achieved victory and found the path leading to happiness and guidance. Anyone deprived of knowledge is deprived of much goodness while anyone endowed with beneficial knowledge is indeed endowed with the means leading to happiness, provided that they fear Allah in their knowledge.

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On top of the knowledgeable scholars - after messengers - are the Sahabah (Companions of the Prophet). They received knowledge perfectly from the Messenger of Allah (peace be upon him), studied the Qur'an and Sunnah and transmitted what they learned to those after them among the Tabi`un (Followers, the generation after the Companions of the Prophet). The Sahabah transmitted to those after them the Qur'an with its pronunciation, exegesis, recitation and the Prophet's explanations. They also conveyed the Hadith they heard or saw from the Messenger of Allah (peace be upon him) with the utmost honesty and sincerity. Thiqat (trustworthy) narrators among the Tabi`un transmitted Hadith to one another until they reached us, preserved without the least doubt in them. Know that Allah provides evidence to His Servants by allowing knowledge to be transmitted by Thiqat narrators from the Sahabah from the Prophet (peace be upon him), to call them to the Truth, warn them against falsehood and clarify to them that they are created to worship and obey Allah alone. Thus, Muslims should invoke Allah's Mercy, Forgiveness and Pleasure upon those who have preceded them for benefiting from their knowledge and useful compilations. Indeed, they have attained much goodness and knowledge. They comprehended the Qur'an and Sunnah

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and transmitted whatever knowledge they received. That is why, as Muslims, we should honor them and be grateful for their efforts and for preserving knowledge and conveying it to people. Let us make use of their useful books and compilations to understand the meanings of the Qur'an and Hadith.

In addition, scholars played an important role in preserving the Sunnah and transmitting it intact to us. The Sunnah explains the Qur'an in detail the matters mentioned in general in the Qur'an. It contains the rulings revealed by Jibril (Gabriel) to the Messenger of Allah (peace be upon him). This means that the blessed Sunnah is Allah's Revelation to the Prophet. Allah (Glorified and Exalted be He) has granted the Prophet (peace be upon him) the Qur'an and the like of it, as he himself said,❪ "I have been granted the Qur'an and something like it (i.e. the Sunnah)." ❫

Therefore, scholars are required to convey and explain the Sunnah to people and to guide them to the meanings of the Qur'an and Hadith in lessons, lectures, sermons and knowledge circles. They should guide, teach and direct people in all possible ways.

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For this purpose, Muslim scholars have traveled to various countries. They contacted scholars in every city to benefit and learn. For example, during the first generation, some Sahabah traveled from Madinah to Egypt, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq, Yemen and other countries to learn and convey knowledge. You find the Sahabah (may Allah be pleased with them) traveling from one country to another seeking knowledge about a Sunnah (supererogatory act of worship following the example of the Prophet) which they have missed. When they hear that someone knows it, they travel to him to benefit from his knowledge and then convey it to other Muslims among the Tabi`un.

After that, the Tabi`un would do the same and travel from one place to another seeking knowledge. They comprehended the religion and studied at the hands of the Sahabah asking them about every unclear matter. The Tabi`un acted upon their knowledge and transmitted it to those who came after them. Later, they compiled great books in the fields of Hadith, Tafsir (exegesis of the meanings of the Qur'an), Arabic Language and other sciences of Shari`ah. With the help of these books, scholars were able to guide people, lead them to the right path and teach them how to understand the Qur'an and preserve and understand the Sunnah. Hence, people abide by the teachings of the Qur'an and Sunnah with sure knowledge, guidance and light. May Allah reward our scholars good, double their reward and benefit us from their knowledge! We seek Allah's Refuge from the evil within ourselves and from our evil deeds! Moreover, it is of great importance to attend assemblies of knowledge to receive knowledge directly from scholars. It is related in a Hadith that the Prophet (peace be upon him) said,

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❪ "When you pass by the gardens of Paradise, avail yourselves of them." It is said, "O Messenger of Allah! What are the gardens of Paradise?" He replied: "The circles of Dhikr (Remembrance of Allah)." ❫He (peace be upon him) also said,❪ "Anyone who goes on a path seeking knowledge, Allah will place them on a path leading to Paradise." ❫Allah (Glorified and Exalted be He) says:❪ So ask the people of the Reminder, if you do not know. ❫All of these are important points related to Fiqh and Fuqaha'. You should know that knowledge is sought in Masjids (mosques) and by traveling to other countries known for their upright scholars. These are among the ways of acquiring knowledge and its doer will be among those mentioned in the Hadith,❪ "Anyone who goes on a path seeking knowledge, Allah will place them on a path leading to Paradise." ❫

Anyone who asks a scholar, travels to a scholar in another country, visits a scholar at home or goes to him at the Masjid has indeed gone on a path seeking knowledge. Furthermore, scholars talked about the methods of preserving knowledge and mentioned writing it down and recording it, as our Salaf (righteous

predecessors) and those after them did (may Allah be merciful with them all). These are some of the ways of acquiring knowledge and attaining it, in addition to moving from one country to the other, from one Masjid to the other, from one assembly to another, and from a scholar to another, seeking to understand religion. All of these efforts fall under the Hadith, "Anyone who goes on a path seeking knowledge...

Allah is the Grantor of Success. Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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It is Compulsory to save your self and family from Hellfire

In the Name of Allah, the Most Gracious, the Most Merciful. Allah's Peace and Blessings be upon the Messenger of Allah. In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says:﴿ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴾Allah (Glorified be He) orders His believing servants to protect themselves and their families from the Punishment of Allah, through Taqwa (fearing Allah as He should be feared) and ordering their families to do so.

Protection from Hellfire is through Taqwa and sticking to the Din (religion) of Islam. Besides, one should advise his family, including parents, children, brothers and sisters, to fear Allah and stick to His Din, through recommending each other to follow Al-Haqq (the Truth), cooperate in righteousness and Taqwa, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Such should be the state of the Mu'min (believer) with his family and Muslim brethren; by calling to Allah (Glorified and Exalted be He), he seeks to save himself and others from the Punishment of Allah. This matter needs patience, sincerity to Allah, truthfulness, and persistence. The most deserving of your good companionship and kindness is your family and relatives. The Prophet (peace be upon him) said:﴿ All of you are guardians and are responsible for your charges; the Imam (i.e. ruler) is a guardian and is responsible of his charges and the man is a guardian and is responsible of his family. ﴾The greatest responsibility is to take care of what saves them from the Punishment of Allah, by advising them to fear Allah

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and abide by His Orders and warning them against the Prohibitions of Allah. One should continue doing this until he meets his Lord. Allah (Glorified and Exalted be He) says:﴿ Worship Allâh and join none with Him (in worship) ﴾Then He (Glorified be He) says:﴿ and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor) ﴾Having commanded His Right i.e. worshipping Him Alone sincerely and abandoning Shirk (associating others with Allah in His Divinity or worship), Allah (Glorified be He) orders people to do good to parents, relatives and family. Every Muslim should pay attention to this matter and be keen for it to be a means to their salvation on the Day of Resurrection due to his advice, care, enjoining Ma`ruf and forbidding Munkar. A Muslim should do the same with his Muslim brethren; he has to be a guide to goodness, hoping for the reward of Allah and fearing His Punishment. Allah (Glorified be He) says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾

Accordingly, among themselves and within their families, the believers should observe obligations with regard to both their families and Muslim brethren, hoping for reward from Allah and fearing His Punishment. Allah (Glorified be He) says to His Prophet (peace be upon him):﴿ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. ﴾Allah (Glorified be He) states that His Prophet and Messenger Isma'il (Ishmael peace be upon him) was true to his promise, and he was a messenger and a prophet. He used to enjoin on his people

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Salah (Prayer) and Zakah (obligatory charity) and was to his Lord pleasing. In Surah (Qur'anic chapter) Maryam, Allah (Exalted be He) says:﴿ And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet. ﴾﴿ And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him. ﴾Your family, children and relatives are the most deserving of your kindness, piety and pursuit of saving them from Hellfire; this is the greatest kind of goodness. Allah (Exalted be He) says:﴿ O you who believe! Ward off yourselves and your families against a Fire (Hell) ﴾This great deed is more important than giving them money and worldly needs; seeking to save them from the Punishment and Dissatisfaction of Allah on the Day of Resurrection is a great matter. Being kind to relatives by giving them charity is among the good deeds one is obliged to do; but most importantly, you have to advise them to obey Allah, abide by His Obligations and quit His Prohibitions according to your ability. You have to continue doing so and set a good example with regard to every good. You have to start with yourself, so that others might imitate you; you have to hasten to offer Salah and continue offering it in congregation. You have to hold your tongue, be generous to relatives and neighbors, enjoin Ma`ruf, forbid Munkar, call to Allah, and undertake other charitable ways. You have to set a good example for your family, companions, colleagues and neighbors. This needs patience, sincerity to Allah and truthfulness,

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for this is a great matter. It is a subject of Da`wah (calling to Islam), guidance, advice seeking to save yourself and your family from Hellfire, acting upon the Saying of Allah (Glorified be He):﴿ O you who believe!

Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ﴿Allah (Glorified be He) describes them as those who believe, since Iman (Faith/belief) ordains that matter and calls upon them to do so, though the order is obligatory upon all.

It is obligatory upon each Mukallaf (person meeting the conditions to be held legally accountable for their actions) to fear Allah sincerely and strive to rescue himself, family and all people from the Punishment of Allah. However, this is more obligatory upon the believers, since they believe in Allah and know what they should do, so the obligation upon them is greater. Addressing them, Allah (Glorified be He) says:﴾ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ﴿Beware of being the fuel of Hellfire. Then Allah (Glorified be He) says:﴾ over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴿i.e. they carry out orders, unlike the people of this world who may betray and bribe. In contrast, the angels can not disobey; rather, they carry out orders by admitting you and others into Hellfire. Therefore, beware of meeting your Lord in a case that displeases Allah and makes you enter Hellfire. You should pay due attention to this matter, with truthfulness and sincerity along with asking Allah (Glorified and Exalted be He) to grant you support and success. You have to set a good example to your family,

so when they see you hurrying and racing toward doing good deeds, they would imitate your good deeds. They should also see you keeping away from misdeeds, in order to imitate you and quit evil deeds. This worldly life is an abode of strife, patience, cooperation on righteousness and piety and recommending Al-Haqq but the Hereafter is the abode of reward for your good and evil deeds. The worldly life is the abode of work and preparation. Accordingly, Allah (Glorified be He) says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Allah (Glorified be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿The Prophet (peace be upon him) said:﴾ Religion is based on advising one another. Upon this it was said: For whom, Messenger of Allah? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴿It is necessary to recommend one another to Al-Haqq and exchange advice sincerely and patiently until you meet your Lord, looking for His Reward. Therefore, Allah (Glorified and Exalted be He) says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿The true Mujahid (one striving/fighting in the Cause of Allah) will be guided and supported by Allah. He (Glorified be He) says:﴾ As for those who strive hard in Us (Our Cause) ﴿It means those who strive against themselves, the enemies of Allah, Satan and desires; therefore, Allah (Glorified be He) generalized the word Jihad (fighting/striving in the Cause of Allah) in

the Ayah (Qur'anic verse) mentioned above to include all kinds of Jihad. He (Glorified be He) says:﴾ As for those who strive hard in Us (Our Cause) ﴿meaning in the Cause of Allah,﴾ We will surely guide them to Our Paths (i.e. Allâh's Religion — Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

Accordingly, you should strive to obey your Lord and strive against yourself to be upright and strive with those who are under your charge until they become upright. Allah is with you.﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

I ask Allah to help us and all Muslims be among the Mujahids in His Cause and among the callers to guidance and supporters of Al-Haqq. I ask Allah to grant us success to hasten to do good deeds and avoid evil deeds. He is All-Hearer, Ever Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

Alerting against the improper overestimation in the poem written by

Muhammad Badr Al-Din that was published in

Al-Rabitah Magazine issue no. 368 in Jumadah II,

1416 A.H.

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, upon his family, Companions and whoever follows his guidance. To continue,

I read what was published by Al-Rabitah Magazine regarding the matter in question in the Jumadah II issue of this year on the poem written by "Muhammad", may Allah guide him and us! This poem contains some words of Shirk (associating others in worship with Allah). Thus, I thought it necessary to alert people, so they will not to be misled by them. An example of this is in the poet's words:

So ask the Most Gracious and intercede	**so that a servant can be set free**

And his saying:

So, let the lovers draw nearer	**for being driven away is a hardship**

In these two verses, the poet asks the Prophet (peace be upon him) to make Du`a' (supplication), intercession and let his lovers draw nearer. However, it is clearly known that prophets or any other people are not to be invoked or asked for anything after death, as this is one of the major acts of Shirk. Rather, the request should be made to Allah (Glorified and Exalted be He).

Thus, a Mu'min (believer) must ask Allah to accept the Prophet's intercession (peace be upon him) for them, bring them near to Him, and grant them a good end in addition to any thing else a servant needs regarding

the affairs of this world or the Hereafter. As for the dead, absent, or inanimate beings, it is impermissible to ask them, because Allah (Glorified be He) states:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿He (Glorified be He) also states:﴾ Say: "To Allâh belongs all intercession." ﴿Allah (Glorified and Exalted be He) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿Thus whoever supplicates the dead, absent or inanimate beings, associates other deities with Allah, as did the idol worshippers amongst the Kuffar (disbelievers) of Quraysh and others who worshipped idols, trees, Al-Lat, Al-`Uzzah and Manat (idols which used to be worshipped at that time) during the period of Jahiliyyah (pre-Islamic era of ignorance). They used to invoke and seek blessings from them. Therefore, Allah disapproved these acts and declared them Kuffar, as in this noble Ayah, and Mushrikin (those associating others in worship with Allah) in His Statement (Glorified be He):﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴿Accordingly, He (Glorified be He) clarified that their acts were Shirk, and exalted Himself above this by stating:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿In this Ayah inSurah Al-Zumar,Allah (may he be Glorified) stated

what Mushrikin say about their gods:﴾ We worship them only that they may bring us near to Allâh. ﴿But the fact is that they lie and disbelieve by claiming this, for this act does not draw them nearer to Allah. Rather, it drives them away from Him. Therefore, it is known that they did not worship them because they control the universe, create or sustain;

for these Mushrikin of Quraysh and many others knew that this is a right for Allah alone. Yet, they invoked, slaughtered, and sought blessings from them thinking that they can intercede for them before Allah and bring them nearer to Him, as pointed out in the first Ayah inSurah Yunus (Jonah)in which He (Glorified be He) states:﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors

with Allâh.")In addition to the second Ayah in Surah Al-Zumar. Moreover, He (Glorified be He) has mentioned inSurah Fatir:(Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).)(If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).)

Therefore, He (Glorified be He) clarified that the Mushrikin amongst the dead, idols, trees, stones, planets, and others do not hear the Du`a of those who call upon them, and even if they were able to, they will not respond to them. Furthermore, on the Day of Resurrection, they will denounce their worshipping them. However, some of their requests which they submit before the idols might actually be answered by dint of the Satans which mislead them. Thus, they meet some of their needs so that they believe that was a result of calling upon their idols and gods, and this is declared in His Statement

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(Exalted be He) inSurah Saba':(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?")(They (the angels) will say: "Glorified be You! You are our Walî (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.")

There are many Ayahs mentioned to that effect indicating that supplicating the dead, unseen angels, and others such as the trees, stones, planets and any inanimate being are acts of Shirk even if one who does this seeks intercession or becoming nearer to Allah, for this was the intention of the first generation of Mushrikin but Allah declared them to be Kuffar. He ordained His Prophet (peace be upon him) and the Muslims to fight them until they abandon Shirk and be devoted to Allah in worship as He (Exalted be He) stated inSurah Al-Anfal:(And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].)

Allah (Glorified be He) also mentioned in many verses in His Book that Mushrikin do admit that Allah (Glorified be He) is the Creator, the Sustainer, the One Who brings forth life and decrees death, and the One who disposes the Affairs of the entire universe, yet did not cause them to embrace Islam and sincerely worship Allah alone as He (Glorified be He) states:(And if you ask them who created them, they will surely say: "Allâh.")He (Glorified and Exalted be He) also states:(Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?")

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The Prophet (peace be upon him) stated:(The right of Allah over His servants is that they worship Him without associating anything with Him)(Agreed upon by Imams Al-Bukhari and Muslim) from the Hadith of Mu`adh (may Allah be pleased with him).It is also mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Abdullah Ibn Mas`ud (may Allah be pleased with him) who said:(O Messenger of Allah, which sin is most grievous? He said: To set up a rival with Allah, though He (Alone) created you." I said, "What next?" He said, "To kill your son lest they should share your food." I said, "What next?" He said, "To commit Zina (premarital sexual intercourse and/or adultery) with the wife of your neighbor.")Accordingly, Allah revealed in this regard His Saying (Glorified be He):(And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.)(The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;)(Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.)

Also, it is mentioned in Sahih Muslimon the authority of the Commander of the believers `Ali Ibn Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) stated:(Allah has cursed the one who sacrifices to other than Allah.)There are many other Ayahs and Hadith which stress this meaning.

However, intercession and Du`a' can be requested from a living, present, capable person, just as the Sahabah (may Allah be pleased with them) used to ask the Prophet (peace be upon him) to intercede for them before their Lord (Glorified and Exalted be He), to supplicate on their behalf that He send down rain during times of drought. They would ask him to appeal for them

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and he used to do so, after which they were showered with rain. Also, the story of the blind man who asked him to intercede for him that Allah would restore his sight, and the Prophet (peace be upon him) did. However, this was during his life (peace be upon him). This will also be the case on the Day of Resurrection when deserving people will ask him (peace be upon him) to intercede for them before their Lord to judge between them, so he will respond to their call after being granted Allah's Permission to do so; for as then, he will be alive among them. The Mu'minun (believers) will also ask him (peace be upon him) to intercede for them to enter the Jannah and he will do this after seeking Allah's Permission to do so. He will also intercede for many sinful Muslims who will be thrown into Nar (Hellfire) because of their sins after taking Allah's Permission to do so and they will all be brought out of it by dint of his intercession.

However, it is impermissible to ask for his intercession or any other thing after death and before Resurrection. This applies to all prophets, the dead, absent, or inanimate beings as previously mentioned. But, there is no harm in asking someone living, present, and capable for help so long as this falls within the range of their ability and is prescribed in the Purified Shari`ah (Islamic law). Allah informed us in the story

of Musa in Surah Al-Qasas that a man from his party sought his help against their enemy. This had also taken place with some of the Sahabah (Companions of the Prophet) who used to ask the Prophet (peace be upon him) in his life and he used to supplicate for them. It is permissible for a person to ask their able present fellows to help them in irrigating their plants, building their houses, and so on. If they are not in proximity, they may write, phone, or use any other tangible means of communication, for this is permissible by Ijma` (consensus).

It is Allah Alone whom we ask to guide all Muslims to the best understanding of their Deen and to remain steadfast upon it, as I ask Him to appoint the best among them to rule them, to rectify their leaders, and protect all Muslims and us from the delusive trials, the temptations of Satan, and the evil of those who call to deviance and Bida`. He is the Most Generous and Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and his followers in virtue!

`Abdul `Aziz Bin `Abdullah Ibn Baz

The General Mufti of the Kingdom of Saudi Arabia

The President of the Council of Senior Scholars and the department of Scholarly Research and Ifta'

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A Piece of Advice about earthquakes

All praise be to Allah. May Allah's Peace and Blessings be upon Allah's Messenger and upon his family, Companions, and those who follow his guidance!

Allah (may He be Praised) is All-Wise and All-Knowledgeable with what He predestines and what He legislates and commands. He creates what He wills of portents. He predestines them to make His servants fear Him, reminds them of what they have to do and warn them against Shirk (associating others with Allah in His Divinity or worship), disobeying His commands and violating His prohibitions. Allah (may He be Praised) says:﴾ And We sent not the signs except to warn ﴿Allah (Glorified and Exalted be He) also says:﴾ We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? ﴿Allah (Exalted be He) also says:﴾ Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." ﴿

A l-Bukhari narrated in his Sahih on the authorityof Jabir Ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said when﴾ Allah's saying was revealed:﴾ Say: "He has power to send torment on you from above ﴿the Prophet (peace be upon him) said: "I seek refuge in You." Allah (may He be Exalted) says:﴾ or from under your feet ﴿the Prophet (peace be upon him) said: "I seek refuge in You." ﴿

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Abu Al-Shaykh Al-Asbahany reported from Mujahid in the interpretation of Allah's saying:﴾ Say: "He has power to send torment on you from above ﴿he said that it means an awful cry or a stone.﴾ or from under your feet ﴿he said: "It means an earthquake and causing the earth to swallow them.

There is no doubt that what happens these days of earthquakes in many countries are of these portents that Allah (Exalted be He) brings to make His servant fear Him. All the earthquakes that happen in this world and other things that cause harm to people are because of Shirk and evil deeds. Allah (Glorified and Exalted be He) says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Allah (Exalted be He) also says:﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿Allah (Exalted be He) says about perishing nations:﴾ So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves. ﴿

Therefore, it is incumbent upon Muslims and others to repent to Allah (may He be Praised) and to observe Istiqamah (integrity) upon his religion. They have also to avoid all that He prohibits of Shirk and evil deeds in order to have well-being and salvation in this world and the hereafter and to safeguard themselves against any calamity and evil. They have also to do that so that Allah (Exalted be He) might grant them all goodness.

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Allah (may He be Praised) says:﴾ And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes). ﴿Allah (Exalted be He) says concerning the people of the Book:﴾ And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. ﴿Allah (Exalted be He) also says:﴾ Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? ﴿﴾ Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? ﴿﴾ Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. ﴿

Ibn Al-Qayyim (may Allah be merciful with him) said: "Allah (may He be Praised) may sometimes permit the earth to breathe. Great earthquakes happen due to this breath. These earthquakes may cause people to fear Allah (Exalted be He), repent to Him, supplicate to Him, forsake sins and regret what they have done. Some of the Salaf (righteous predecessors) said when the earth was shaken: your Lord admonishes you.

`Umar Ibn Al-Khattab (may Allah be pleased with him) delivered a speech to admonish people when an earthquake happened in Madinah and said: "If this happens again, I will not live among you in Madinah." End of quote.

There are many narrations reported from the Salaf in this regard.

Therefore, we have to repent to Allah (Exalted be He) immediately on the occurrence of earthquakes,

eclipses, fierce winds, and floods. We have also to supplicate to Him and ask Him to grant us

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well-being. Moreover, we must mention Him a lot and seek His forgiveness.(As he (peace be upon him) said on observing Solar Eclipse: "If you see such thing (i.e. solar eclipse) hasten to remember Allah, supplicate to Him and beg forgiveness from Him.")It is desirable also to show mercy to the poor and the needy and to give them charity. The Prophet (peace be upon him) said:("Show mercy to others and surely you will be shown mercy.)(The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.")He (peace be upon him) said also:("Whoever is not merciful to others will not be treated mercifully.")It is reported that `Umar Ibn `Abdul-`Aziz (may Allah be merciful with him) used to write to his employees if there were earthquakes telling them to give charity.

One of the causes of well-being and avoiding evil is the rulers fast punishment of evildoers and forcing them to follow the truth and Allah's laws. They should also enjoin good and forbid evil as it is said by Allah (Glorified and Exalted be He):(The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.)Allah (Glorified and Exalted be He) also says:(Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.)(Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).)Allah (Glorified and Exalted be He) also says:

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(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)(And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.)There are many Ayahs (Qur'anic verses) in this regard. Moreover, the Prophet (peace be upon him) said:("Whoever fulfills the needs of his brother, Allah will fulfill his needs.")Reported by Al-Bukhari and Muslim.

He (peace be upon him) said:("He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother.")Reported by Muslim in his Sahih.There are also many Hadiths in this regard.

I ask Allah (may He be Praised) also to set right the affairs of all Muslims everywhere, grant them understanding of their religion and follow it strictly. We ask Him also to grant Muslims repentance to Him from all sins, set right the affairs of all Muslim leaders and use them in supporting the truth and overwhelming evil. We invoke Him to guide rulers to rule people according to Allah's law and to safeguard them and all Muslims against misleading temptations and devilish insinuations. He is the Guardian of all these things and the only One who is able to achieve them.

Peace and blessings of Allah be upon our Prophet Muhammad and upon his family, Companions and those who follow him with righteousness till the day of Judgment.

General Mufti of the Kingdom of Saudi Arabia

Chairman of Council of Senior Scholars and the Departments of Scholarly Research and Ifta'

`Abdul `Aziz Bin `Abdullah Ibn Baz

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Allah's wisdom behind trying His servants

with calamities and ordeals such as earthquakes

From `Abdul `Aziz Bin `Abdullah Ibn Baz to all Muslims. May Allah help us do what pleases Him and safeguard us against what causes His wrath and punishment! Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (Exalted be He) has bestowed on us many blessings and countless graces. The most important of these graces and blessings is the blessing of Islam. This great blessing has no equal. Whoever understands it and thanks Allah (Exalted be He) for it will be a winner in this world and the hereafter, if he strictly follows it in words and action. Allah (Exalted be He) says:﴾ and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad صلى الله عليه و سلم). ﴿Allah (Glorified and Exalted be He) also says:﴾ And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help. ﴿Therefore, it is incumbent upon all Muslims to thank Allah (may He be Praised) for these bounties and to avoid being ungrateful. Allah (Exalted be He) says while mentioning the bounties He bestows upon His servants:﴾ And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). ﴿Thanking Allah (Exalted be He) for His bounties in general and in detail protects these bounties

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and increases them. Allah (Exalted be He) says:﴾ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." ﴿Allah (Exalted be He) also says:﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿Allah (Exalted be He) also says:﴾ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴿Allah (Exalted be He) also says:﴾ Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful. ﴿Moreover,﴾ the Prophet (peace be upon him) advised Mu`adh Ibn Jabal (may Allah be pleased with him) to say this Du`a' (supplication) at the end of every Salah (Prayer): "O Allah, help me to mention, thank and worship You in the best manner." ﴿Thanking Allah (Exalted be He) for His bounties and using them in all that pleases Him make things much better and diminishes the effect of evils.

One of the best and noblest characteristics of the prophets and messengers of Allah and their followers is thanking Allah (Exalted be He) for His bounties and asking for His support. Allah (Exalted be He) says about His prophet Solomon (peace be upon him):﴾ My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves. ﴿He also said when mentioning His bounties upon His prophet Noah (peace be upon him):﴾ Verily, he was a grateful slave. ﴿

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One of the signs of thanking Allah (Exalted be He) for His blessings is using these blessings in what pleases Him and avoiding what displeases Him. One of the signs of thankfulness is to acknowledge these bounties and attributing them to Allah (Exalted be He) alone away from ostentation or pride especially before those who are deprived of these graces. On the contrary, ingratitude to Allah's bounties and ungratefulness are some of the causes of removing His bounties. Moreover, doing so is considered to be oppression against one's soul. Allah (Exalted be He) says:﴾ Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds). ﴿﴾ And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds). ﴿It means that man disgraces himself by committing evil deeds. Fearing Allah, obeying Him, following His commands and avoiding His prohibitions bring goodness, remove evils and keep Allah's bounties. Allah (Exalted be He) says:﴾ And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes). ﴿Allah (Exalted be He) also says:﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿It is part of Allah's wisdom that He tries His servants with goodness and evil in order that the believer might increase in his belief, reliance and resorting to Allah (may He be Praised). Therefore, believers will exercise patience with what Allah (Exalted be He) predestines in order that their reward might multiply. Trials also make Muslims fear the bad consequences of sins and therefore give them up. Allah (Exalted be He) says:

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﴿ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴾﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾﴿ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴾Allah (Exalted be He) also says:﴿ Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! ﴾Allah (Exalted be He) also says:﴿ Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)? ﴾Allah (Exalted be He) also says:﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] ﴾﴿ Do people think that they will be left alone because they say: "We believe," and will not be tested. ﴾﴿ And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). ﴾Allah (Exalted be He) also says:﴿ Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test]. ﴾Allah (Exalted be He) also says:﴿ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴾All these Ayahs (Qur'anic verses) point out that Allah (may He be Praised) tries His servants as He did with the preceding nations. If they exercise patience and repent and return to Him with regard to all that befalls them, they will receive His reward, forgiveness and satisfaction and they will be admitted to paradise and compensated with what is better than what they missed.

All the signs that happen in this universe that arouse sympathy like thunderbolts, fierce wind, floods that destroy everything, earthquakes that cause great destruction to lofty buildings, great trees, properties and mankind, volcanoes that destroy all that surrounds them, solar and lunar eclipses and other things with which Allah (Exalted be He) tries His servant, are but means of frightening and warning them to give up aggression. This also may urge them to fear Allah (Exalted be He) and return to Him. These signs also try their patience for what Allah (Exalted be He) predestines. Moreover, the punishment of the hereafter is greater and the command of Allah (Exalted be He) is superior.

When Quraysh belied the Messenger of Allah (peace be upon him), Allah told His Messenger (peace be upon him) that He had destroyed the nations who belied the previous messengers and prophets. Allah (Exalted be He) says:﴿ And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? ﴾Allah (Exalted be He) revealed after this Ayah His saying:﴿ Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. ﴾Therefore, it is incumbent upon Muslims to fear Allah (Exalted be He) by following His commands and avoiding His prohibitions. If they are inflicted with any of these calamities, they have to repent and return to Allah (Exalted be He), and to search in themselves for the causes of this trial. Allah (Exalted be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾

They have also to repent to Allah (Exalted be He) because of their negligence of doing

righteous deeds and their committing of sins. Tawbah (repentance to Allah) repels afflictions. They also have to exercise patience and seek Allah's reward for the calamities they suffered. Allah (Exalted be He) says:﴿ but give glad tidings to As-Sâbirûn (the patient). ﴾﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾﴿ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴾Allah (Exalted be He) also says:﴿ No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything. ﴾This means that whoever is afflicted with any of these calamities and believes that it is predestination of Allah (Exalted be He) and receives it with patience seeking His reward, Allah (Exalted be He) will guide his heart to certainty and belief. He also has to realize that what befell him was not to miss him and what missed him was not to befall him. He also believes that Allah (Exalted be He) will compensate him with guidance in his heart and truthful certainty. Allah (Exalted be He) may also make up for him what is better than what he missed. Being known through scientific realities and calculations, solar and lunar eclipses or other signs occur by Allah's Might to make His servants fear Him. Therefore, He predestines these signs as He wills. Allah (Exalted be He) says:﴿ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ﴾﴿ In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters. ﴾

When a solar eclipse happened during the life time of the Prophet (peace be upon him), he along with the Companions performed Salat-ul-Kusuf (Prayer on a solar eclipse).

Then, the Prophet (peace be upon him) delivered an eloquent speech telling his Companions that the sun and the moon are Allah's signs that do not eclipse because of the death or life of anyone. Allah (Exalted be He) sends these signs to make His servants fear Him. Then, he asked them to perform Salah (Prayer), pay charity, pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Dhikr (Remembrance of Allah) and Istighfar (seeking forgiveness from Allah) and free slaves. He said in his sermon:﴿ O followers of Muhammad! By Allah! There is none who has more ghaira (self-respect) than Allah as He has forbidden that His slaves, male or female, commit

illegal sexual intercourse. O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much... ﴿The real life of many Muslims in these days denotes negligence of Allah's rights and paying no attention to what is incumbent upon them with regard to obeying and fearing Allah (Exalted be He). He who ponders on this reality will find many penalties inflicted upon nations and people as floods, hurricanes, earthquakes, famines and devastating wars that annihilate everything. Allah (may He be Praised) points out in His Glorious Book some of the punishments He sends down upon those who disobey His commands and deviate from the right path from among the perished nations who belie Allah's messengers. This is because people may receive admonition and beware of their deeds. Allah (Exalted be He) says:﴾ So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu`aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir`aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves. ﴿

Sins have bad effects on heart, body and society. They incur Allah's Wrath and Punishment in this world and in the hereafter. No body knows the details of these bad effects and punishment except Allah alone.

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They bring many kinds of corruption in the earth; in water, air, food, and houses. Allah (Exalted be He) says:﴾ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴿Allah (Exalted be He) also says:﴾ And indeed We punished the people of Fir`aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed). ﴿There is a lesson in these calamities for he whom Allah (Exalted be He) predestined to be a happy person. In general, the evils that occur in this world and the penalties that are carried out in the hereafter are the result of sins and evil deeds. One of the signs of the hardness and rudeness of the heart is hearing Ayahs negligently that talk about these lessons and examples of the perished nations that may cause mountains to humble themselves if they had minds. However, the hard hearts continue with their aggression and sins because of being deceived by the delay of Allah's punishment. They devote themselves to their whims and desires and pay no attention to threat or warning. Allah (Exalted be He) says:﴾ Woe to every sinful liar ﴿﴾ Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! ﴿

Moreover, persisting on doing sins and evil deeds despite the occurrence of some punishments and penalties for it is a sign of weakness or lack of faith. Allah (Exalted be He) says:﴾ Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. ﴿﴾ Even if every sign should come to them, until they see the painful torment. ﴿

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Allah (Exalted be He) says:﴾ Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. ﴿Allah (Exalted be He) also says:﴾ Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn. ﴿﴾ Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day. ﴿﴾ Then, verily, they will indeed enter (and taste) the burning flame of Hell. ﴿﴾ Then, it will be said to them: "This is what you used to deny!" ﴿

Our brothers, we have recently watched a horrible catastrophe that has a lesson for he who wants to learn. It is incumbent upon Muslims to take lessons from what happens in this universe. Allah (Exalted be He) says:﴾ Then take admonition, O you with eyes (to see). ﴿We heard on broadcasts, read in newspapers and magazines and watched on televisions what people talk here and there about the earthquakes that happened in Northern Yemen that devastated many towns and villages. It caused the death of many people and destroyed many buildings and properties. Many people were wounded and many families lost their money, homes, offspring and wives. Many women became widows and many children became orphans. All these calamities happened in a short time to denote Allah's Might and power. It also means that people are weak before Allah's Might regardless of the might and power they have attained.

It is obligatory

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upon all Muslims to learn the lessons from what happened. They also have to repent to Allah (Exalted be He) and return to Him and avoid all that brings His wrath and anger. We supplicate Allah (Exalted be He) to bestow His forgiveness and mercy upon those who died in Yemen because of that catastrophe and to grant people tranquility and consolation. We ask Allah (Exalted be He) to make all the catastrophes they suffered a means of removing their sins, increasing their rewards and ranks and arousing their heedless hearts. We also have to offer them consolation through cooperation and kindness. Moreover, we should offer them charity to sustain them in their calamity and relieve the grave impact of this catastrophe. Allah (Exalted be He) says:﴾ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward. ﴿Allah (Exalted be He) also says:﴾ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴿Allah (Exalted be He) also says:﴾ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿The Prophet (peace be upon him) said:﴾ "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who relieves a person ina crisis, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother..." ﴿Reported by Muslim.The Prophet (peace be upon him) also said:﴾ "Whoever fulfills the needs of his brother, Allah will fulfill his needs". ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be

upon him) clasped his hands, by interlacing his fingers. ❳

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He (peace be upon him) also said:❲ The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. ❳This Hadith was reported by A l-Bukhary and Muslim.Therefore, we have to support our brothers in Yemen and pay all the charity that we can to achieve the meaning of brotherhood in Islam that was mentioned by the Prophet (peace be upon him) in many Hadiths. We also have to do so in order to obtain the great reward promised by Allah (Exalted be He) for those who spend their money in His cause. May Allah (Exalted be He) grant all Muslims in general and our brothers in Yemen in particular success in forbearance and seeking Allah's reward. We ask Him also to multiply the reward for us and them. We also ask Him to grant those who are injured tranquility and the best consolation. We supplicate Him to grant all Muslims sincere repentance, strictness in following the truth and caution in avoiding all that brings His Wrath and Punishment. He is the guardian and the only One who is able to do this.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

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Devotional submission is not dedicated to the Messenger (peace be upon him)

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions

In its weekly supplement, Al-Madinah newspaper [issue no. 11869, dated 10/5/1416 A.H.] published a poem on p. 22 called, "I come to recite my poem" by `Abduh Muhammad Darwish. May Allah guide him and us! He says,

O my beloved Messenger of Allah! I humbly come to you	**filled with longing and heavy with sins.**
Oh my beloved Messenger of Allah! Would you intercede for me?	**O Allah's beloved! Would you accept my apology?**

It is clear to any wise man that the poet is consecrating Khushu` (the heart being attuned to the act of worship) to the Messenger of Allah (peace be upon him) in his saying "I humbly come to you."

His saying, "and heavy with sins" indicate that he asks the Messenger of Allah (peace be upon him) to forgive his sins.

In his saying, "Oh my beloved Messenger of Allah! Would you intercede for me?", he asks for the help of the Messenger of Allah after his death.

In saying, "O Allah's beloved! Would you accept my apology?", the poet asks the Prophet (peace be upon him) to pardon him.

Whoever reflects deeply on these two verses knows that it is impermissible to publish them. They contain Shirk (associating others with Allah in His Divinity or worship) and contradict the Islamic `Aqidah (creed). The poet consecrates Khushu` to the Messenger of Allah (peace be upon him), asks him to forgive his sins, beseeches him for help after his death, and asks him to accept his apology. This should be asked from Allah (Glorified be He).

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It is Wajib (obligatory) to consecrate Khushu` to Allah (Glorified be He) only, not to the messengers and their followers. Allah (Glorified and Exalted be He) says,﴾ Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. ﴿Allah (Glorified be He) also says:﴾ Say: "To Allâh belongs all intercession." ﴿Allah (Glorified be He) also says:﴾ so invoke not anyone along with Allâh. ﴿There are many Ayahs (Qur'anic verses) to the same effect.

It is obligatory upon whoever is in need or suffering any kind of affliction to invoke Allah (Exalted be He) alone to remove the adversity, not the prophets or anything else such as the dead, idols, planets, Jinn, and so on. It is Allah (Exalted be He) Who brings about benefit, repels harm, removes evil, and answers those in despair when they call Him. There is nothing wrong with seeking the help of another living person who is present in matters that are within his ability by asking or writing to them or calling them by phone or any other modern means of communication. In the story of Musa (Moses, peace be upon him), Allah (Exalted be He) says,﴾ The man of his (own) party asked him for help against his foe ﴿(Surah Al-Qasas, 28: 15)It is not permissible to seek the help or call upon the dead prophets or people, idols, trees, or absentee such the angels or the Jinn, for the deceased person's deeds have come to an end, except for three, as related in the Hadith reported from Prophet Muhammad (peace be upon him). He said,﴾ "When a person dies, all their deeds come to an end except three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a virtuous child who prays for them (the deceased)." ﴿(Related by Muslim)

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It is evident that our Prophet (peace be upon him) is the best of creation and the most honorable of Allah's creatures, the dead and the living. However, it is not permissible to worship him during his lifetime or after his death. All acts of worship should be devoted to Allah alone as indicated by many Ayahs. For example, Allah (Exalted be He) says,﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿Allah (Exalted be He) forbids supplication to other than Him. He (Exalted be He) says,﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿Allah (Glorified and Exalted be He) also says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿There are many Ayahs that stress the same meaning.It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-

Bukhari and Muslim)on the authority of Mu`adh Ibn Jabal (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ "Allah's right on His servants is that they should worship Him (Alone) and should not associate others with Him in worship." ﴾It is also recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Abdullah Ibn Mas`ud (may Allah be pleased with him) that he asked the Prophet (peace be upon him),﴿ "O Messenger of Allah, which sin is the greatest?" He replied, "To set up a rival to Allah, though He Alone created you." ﴾The reports that stress this meaning are many.

The poet should repent to Allah (Glorified be He) for what he has done and beware of minor and major Shirk. It is obligatory upon all Muslims to beware of Shirk, advise each other to abstain from it, and disclose it and warn people against it.

All Muslims who are in charge of the newspapers and the media should not publish anything that goes against Allah's Shari`ah. They should publish all that benefits the Ummah (nation) only. The most serious danger is that which may delude Muslims into committing Shirk and other acts of Kufr (disbelief).

May Allah rectify Muslim's affairs and guide them and those who are in charge of the Media to what benefits people in their Din (religion) and worldly affairs. He is All-Bountiful and Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, and companions who follow them in righteousness.

`Abdul-`Aziz ibn `Abdullah ibn Baz

General Mufty of the Kingdom of Saudi Arabia

President of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta'

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A laudatory word on

a poem by Shaykh Rashid Ibn Salih Al-Khunayn

The great pious and sincere scholar

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

I read this poem, which was composed by the young praiseworthy and knowledgeable poet, Rashid Ibn Salih Ibn Khunayn. May Allah increase his knowledge and understanding! I think that the poem is in conformity with what is right and what should be believed in this regard. It reveals the falsehoods of the misguided Al-Qasimy who mentioned in his book [a book entitled Hadhihi Hiya Al-Aghlal] manykinds of falsehood, disbelief, and atheism in order to misguide people and call them to renounce religion and follow the way of the enemies of Allah by loving this worldly life and preferring it over the Hereafter and seeking worldly pleasures with every possible means whether permitted or not.

Among his greatest mistakes and lies is his saying (p. 315 of his book): "the belief in Allah and His Perfect Omnipotence is a problem that has not yet been solved," and his saying: (p. 326) "Until now, it seems that people have failed

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to observe it (meaning the religion), understand and imagine it in a useful form. They either avoid it or adopt it falsely as proved by the history of man in general with the exception of some short periods of time." He went on and said, "Religion is one of the beautiful things that people can not recognize in the right way, for it came before people were fully prepared to receive it. As a result, people were victims of an invalid comprehension of religion." Then, he continued till he said (p. 328): "But it was proved that human beings failed to understand it in the right way except rarely which is a problem that has not been resolved."

Indeed, these words can only be uttered by a person who opposes Allah, His Angels, His Books, His Messengers, and the Last Day; a person who does not believe that the Qur'an and the message of Muhammad (peace be upon him) are true. The Qur'an and Sunnah illustrated the meaning of faith in Allah (Exalted be He), and the essence of the right religion with utmost clarity. This becomes crystal clear for the believers. The Prophet (peace be upon him), his Sahabah, and those who followed them correctly understood the reality of faith and religion. They adopted and called to it. Moreover, this fact is proved by many Hadiths of the Prophet in which he (peace be upon him) said,❨ A group of people from the Ummah will remain adhering to right and will be victorious till the Day of Resurrection. ❩According to some narrations,❨ till Allah's Order (Day of Judgment) is established. ❩Then, how was the religion, according to the writer, not understood except during a few periods of time? Why were humans unable to understand it in spite of the clarity of its evidence? Is it permissible to claim that Allah has ordained on people things that are beyond their understanding or

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before they are ready to receive it so that they become victims of this false understanding? Indeed, these words imply absolute disbelief, misguidance, and atheism. May Allah punish that man for his impoliteness with Allah and His Religion and his extreme confusion and misguidance! He wants to call people to renounce religion. When they hear that they are unable to understand religion correctly and they embrace it wrongly, and thus, it harms them, they will hate and deny it, and embrace another one in the end. This is assured when knowing that this wicked and misguided person showed that he was calling to the religion of Islam and confuting the accusations of its enemies. However, those who may be affected by his words are unseasoned people for the least reasonable and knowledgeable person will not be deceived by such falsehood. Verily, the hearts are between two fingers of the fingers of the Most Gracious, He turns them to any (direction) He likes. Moreover, the clear mistake and deviance of this man assure his falsehood. We ask Allah to keep us away of such matters and help us hold fast to His Religion.

Among the falsehood that this man recorded is what he said (p. 29): "Supplication is the weakest means that a person may use when confronting enemies. It is not a means and it is even useless. It is just a harmful recompense and release process." He also said (p. 180), "The Friday sermons are among the calamities, for they are done every week and then have a continuous, secured, and revived affect." He means the effect which these sermons have as they warn people of complete occupation with seeking and gaining worldly pleasures. He went on to say, "these continuous sermons do not leave any opportunity for man to present any good meaning within himself." Then, he said (p. 182): "But this

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weekly meeting is religiously obligated. These sermons are also mandatory on the meeting, so where is the way out? Where is the way out?"

Dear reader, consider this speech: can it be said by a Muslim who is aware of what he says? Never, by Allah!. This can only be said by a person whose heart is full of enmity toward religion and the followers of the religion of the Most Gracious. Whoever condemns what Allah (Exalted be He) legislated and claims that His religion is a calamity on people and a harmful matter is, without doubt, a disbeliever and an adversary of what is right and its supporters. The following Ayah states that this matter is a kind of disbelief. Allah (glory be to Him) says,﴾ That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless. ﴿Moreover, there are many other falsehoods and lies, which were pointed out by the blessed brother in his poem (may Allah reward him good). May Allah help us all support the Truth and Guidance!

Generally, whoever contemplates the book of that distressed person from the beginning to the end knows that this man only believes in nature. In his book, he only calls to worship nature, whereas the True God Who causes life and death, gives happiness and misery, does what He wills and rules with what He wants, he does not believe in Him nor call to worshipping Him as indicated by his sayings in the subject of Divine Decree, the means, the problem that has not been resolved, and other positions in his book. Among the clear signs of his atheism and call to worship nature is his describing the Prophet (peace be upon him) (p.185): "He (the Prophet peace be upon him) began his message by seclusion in nature and imploring it above Hira' Cave and finished it with the same thing when he was in the room of `Aishah while he was

breathing his last; he kept looking at the heavens paying no attention to any other person or affair saying:﴾ O Allah! (Please let me be) with the highest companion." ﴿In fact, claiming that the Prophet (peace be upon him) implored nature is a clear lie and evident disbelief and contradiction of all that Muslims understand about this Hadith. He delved deeply into belittlement of religion and the righteous predecessors and warned against following them as well as his misinterpretation of many Ayahs and Hadiths to prove his false doctrine. He rejected other authentic Hadiths for they did not agree with his baseless belief. He mentioned many false ideas, fallacies, and deceptive statements in order to sway the religion of those who have little knowledge and insight corresponding in that to his brothers among the Jews and the hypocrites.

May Allah help us adhere firmly to His religion and protect us from the aberration of the heart and the bad effects of sins. I beseech Him to grant this misguided man repentance, return to the Truth, and perfect repentance. May Allah protect us and Muslims from affliction that this man suffers. He is All-Hearer and Ever-Near.

I wrote this article supporting the content of the poem that clarifies the truth and refutes the falsehood of this apostate. It also warns against his evils so that people may not be deceived with him. I am the humble servant of Allah (glory be to Him) `Abdul `Aziz Bin `Abdullah Ibn Baz, the judge of Al-Kharj May Allah forgive me, my parents, shaykhs, and all Muslims! May Allah's Peace be upon Muhammad, the servant of Allah and His Messenger, and upon his household, and Sahabah. 1366 A.H.

Praise of the poem written by Shaykh Salih ibn Hussein Al-`Aly

Praise be to Allah alone. May Allah's peace and blessings be upon the last Prophet.

When I read this poem written by the clever poet, our son Salih ibn Hussein Al-`Aly, I saw that it included clarification of many delusions of the misguided Al-Qasimy and correction of many mistakes he made in a way that conforms to the Ayahs (Qur'anic verses), Prophetic Hadiths and Ijma` (consensus of scholars) of the Salaf (righteous predecessors), while referring to some proofs of the apostasy of Al-Qasimy, the author of "Al-Aghlal". May Allah reward that poet, increase his share of work and knowledge, and grant insight to him and all our brothers among the defenders of religion and the callers to Allah's way.

May Allah guide the author of "Al-Aghlal", grant him sincere Tawbah (repentance to Allah), and protect us and all the Muslims from the delusive Fitnahs (trials). Amen.

May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

Written by the humble Servant of Allah `Abdul-`Aziz ibn `Abdullah ibn Baz, the judge of Al-Kharj, may Allah forgive him and efface his sins!

Written on the eleventh of Dhul-Qi`dah, 1367 A.H.

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Difference between Kufr and Shirk

Q: A Muslim sister N. S. `A from Riyadh says: What is the difference between Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship)? Please, advise. May Allah reward you!

A: Kufr is the denial and concealment of the Truth such as those who deny the obligation of Salah, Zakah, Sawm, Hajj in case of being financially and physically able, and dutifulness to one's parents, and so on.

It is also like those who deny the prohibition of Zina (premarital sexual intercourse and/or adultery), consuming Khamr (intoxicants), and disobeying one's parents.

Shirk is to devote the acts of worship to anything beside Allah (Exalted be He) such as those who seek the help of the dead, the absent, the Jinn, idols, the stars, and so on or those who offer sacrifices or make vows to them.

A Kafir (disbeliever) may be called a Mushrik (one who associates others with Allah in His Divinity or worship) and vice versa. Allah (Glorified and Exalted be He) says, ﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿ **Allah (may He be Praised) also says,** ﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴿

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In Surah Fatir, Allah (Glorified and Exalted be He) says, ﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿ **Here, Allah (Exalted be He) names their call upon things other than Him as Shirk and in Surah Al-Mu'minun, Allah (Exalted be He) names it Kufr.**

In Surah Al-Tawbah, Allah (Glorified be He) says, ﴾ They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it). ﴿﴾ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). ﴿ **Here, Allah (Exalted be He) calls the disbelievers as Kuffar and Mushriks. This indicates that a Kafir may be called a Mushrik and vise versa. There are many Ayahs and Hadith that stress the same meaning.**

The Prophet (peace be upon him) said, ﴾ "Verily, between a man and Shirk and Kufr is the negligence of prayer." ﴿ **(Related by Muslim in his Sahih (authentic) book of Hadith on the authority of Jabir Ibn `Abdullah, may Allah be pleased with them).He (peace be upon him) also said,** ﴾ "The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir." ﴿ **(Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah with a Sahih chain of transmission on the authority of Buraydah ibn Al-Hasib, may Allah be pleased with him).May Allah grant us success!**

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Status of the Sunnah in Islam and the sources of legislation

All praise be to Allah. May Allah's Peace and Blessings be upon the master of all messengers and upon those who follow his guidance till the Day of Judgment!

This is an important research on the Sunnah (whatever is reported from the Prophet) as the second source of Islam. We have to rely on and work according to the Sunnah, if it is an authentically reported Sunnah. It is well-known among scholars that the Sunnah is the second source of Islam and it comes in significance directly after the Qur'an. Therefore, it is the reliable source after the Book of Allah (Glorified and Exalted be He) according to the consensus of all scholars. It is independent evidence for the whole nation. Whoever denies it or alleges that it is permissible to leave it aside and work only according to the Qur'an goes astray, commits major Kufr (disbelief) and renegades from Islam. Holding this viewpoint and creed means that this person belies Allah (Exalted be He) and His Messenger (peace be upon him), denies the commands of Allah (Exalted be He) and His Messenger (peace be upon him), denies a great source that Allah (Exalted be He) orders us to rely on and work accordingly and denies the consensus of Muslim scholars. The consensus of Muslim scholars are of the view that the reliable sources agreed upon by all Muslims are three: **The first source:** the Qur'an. **The second source:** the Sunnah of the Messenger of Allah. **The third one:** the consensus of scholars. Moreover, scholars have differed concerning other

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sources. **The most important of these sources is;** analogical deduction. The majority of scholars consider it the fourth source if the considerable conditions for applying it are fulfilled.

As for the Sunnah, there is no difference among the scholars that it is an independent source of Islam. Therefore, it is incumbent upon the entire Muslim nation to work according to it, rely on it and use it as evidence if the chain of transmitters is authentic. There are many Ayahs (Qur'anic verses) and authentic Hadiths that denote this meaning. This meaning is also affirmed by the consensus of Muslim scholars. They also condemned those who deny it or contradict it.

There was a group who deviated from the right path in the early days of Islam by denying the Sunnah because of accusing the Companions (may Allah be pleased with them) of disbelief. This group was the Khawarij (separatist group that believes committing a major sin amounts to disbelief) who accused many Companions of disbelief and Fisq (flagrant violation of Islamic law). They alleged that they depend only upon the Qur'an because of their ill assumption about the Companions of the Prophet (peace be upon him). The Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) also adopted their view and said that they would only accept the narrations that come to them through Ahl-ul-Bayt (members of the Prophet's family). They deem other narrations to be unauthentic.

There is another group that came after them that is called al-Qur'aniyyah whose view is circulated here and there. This group alleges that they are the people of the Qur'an. They only consider the Qur'an as evidence and they do not consider the Sunnah as evidence because it was, as they allege, written a long time after the death of the Prophet (peace be upon him). They also said that man may forget and commit mistakes and books may contain some mistakes. They have also said many other myths,

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superstitions and false viewpoints. They allege that they take precautions for their religion and therefore only accept the Qur'an. They have deviated from the right path and committed an open and major Kufr.

Allah (Exalted be He) commands us to obey His Messenger (peace be upon him) and follow the revelation that he brings. Moreover, Allah (Exalted be He) called the sayings of His Prophet (peace be upon him) as revelation in His saying:﴾ By the star when it goes down (or vanishes). ﴿﴾ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴿﴾ Nor does he speak of (his own) desire. ﴿﴾ It is only a Revelation revealed. ﴿If the Prophet (peace be upon him) is not to be followed or obeyed, his commands and prohibitions will have no value.

The Prophet (peace be upon him) ordered the conveyance of his Sunnah. When he used to deliver a sermon, he usually asked the attendants to convey his Sunnah. This means that the Sunnah of the Prophet (peace be upon him) should be followed and obeyed by the whole nation. We have to obey the Messenger (peace be upon him) exactly as we have to obey Allah (Exalted be He). Whoever ponders on the Glorious Qur'an will find this principle clear. Allah (Exalted be He) says in His Glorious Book in Surah al-`Imran:﴾ And fear the Fire, which is prepared for the disbelievers. ﴿﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴿In this Ayah, Allah (Exalted be He) joins obeying the Messenger to obeying Him. He (Exalted be He) says:﴾ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴿He makes His Mercy dependent upon obeying Him and His Messenger. He (may He be Praised) says also in Surah al-`Imran:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the

Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." ﴿ Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers. ﴾

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He (may He be Praised) says in Surah an-Nisa':﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾Allah (Exalted be He) orders obeying Him and makes obeying His Messenger (peace be upon him) an independent command and repeats the verb Ati`u (obey) with regard to obeying the Prophet (peace be upon him). He says:﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم) ﴾Then He (Exalted be He) says:﴿ and those of you (Muslims) who are in authority. ﴾He did not repeat the verb Ati`u (obey) with regard to those who are in authority because obeying them is dependant upon obeying Allah (Exalted be He) and His Messenger (peace be upon him). It means that we should not obey those in authority except in what is Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) where their commands correspond to the commands of Allah (Exalted be He) and His Messenger (peace be upon him) and do not violate them. Then He points out that the basic rule is obeying Allah (Exalted be He) and His Messenger (peace be upon him). He says:﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴾He did not say: "and to those of authority among you", but he said:﴿ to Allâh and His Messenger (صلى الله عليه وسلم) ﴾This denotes that referring the controversial issues should be to Allah (Exalted be He) and His Messenger (peace be upon him). Scholars said that referring controversial issues to Allah (Exalted be He) means referring them to the Qur'an and referring them to the Prophet (peace be upon him) means referring them to the Prophet (peace be upon him) during his life and to his Sunnah after his death. This means that the Sunnah of the Prophet (peace be upon him) is an independent source that should be followed. Allah (Glorified and Exalted be He) says:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴾He (Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴾The Ayah that precedes this Ayah is Allah's saying:

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﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾Allah (Exalted be He) makes success dependent upon following the Prophet (peace be upon him). This is because the context of the Ayah denotes that﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾He mentions that success is only for those who follow the Prophet (peace be upon him). This denotes that whoever denies the Sunnah or does not follow it will not be from among those who gain success. Then Allah (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! ﴾Allah (Exalted be He) orders His Prophet (peace be upon him) to say to people:﴿ "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾

Allah (Exalted be He) also makes guidance dependant upon following the Sunnah of the Prophet (peace be upon him). This indicates that it is obligatory upon all people to obey the Prophet (peace be upon him) and to follow what he has brought of Qur'an and Sunnah. Allah (Glorified and Exalted be He) says in other Ayahs:﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾He (Glorified and Exalted be He) says also in the same Surah which is Surah an-Nur:﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾Allah (Exalted be He) only mentions obeying His Prophet (peace be upon him) in His saying:﴿ and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾

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He says also at the end of Surah an-Nur:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾Allah (Exalted be He) mentions that whoever disobeys the commands of the Prophet (peace be upon him) will be in great danger. He may be exposed to ordeals; deviating from the truth, disbelief, misguidance, or he may be inflicted with a painful chastisement. We seek refuge in Allah (Exalted be He) against all these things. Allah (Glorified and Exalted be He) says in Surah al-Hashr﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾

All these Ayahs and others to the same effect denote the obligation of following and obeying him (peace be upon him). They also denote that guidance, mercy, happiness and well-being are in following the Prophet (peace be upon him) and obeying his commands. He who denies that denies the Qur'an. He who says that he follows the Qur'an only commits mistakes and Kufr. This is because the Qur'an orders us to follow the Messenger (peace be upon him). Therefore, he who does not follow the Prophet (peace be upon him) does not believe and work according to the Qura'n. This is because the Qur'an orders us to obey and follow the

Prophet (peace be upon him) and warns us against violating his commands. One can not be a follower of the Qur'an without following the Sunnah and vice versa. They are correlative and can not be separated from each other.

It is mentioned in the Sunnah of the Prophet (peace be upon him) as reported byAl-Bukhary and Muslim (may Allah be Merciful with them)

in their two authentic books on the authority of Abu Hurayrah (may Allah be pleased with him) thatthe Prophet (peace be upon him) said:﴾ "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." ﴿It is reported in Sahih al-Bukahry (may Allah be Merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that theProphet (peace be upon him) said:﴾ My entire Ummah will enter Paradise except who refuses, then it was said: O' Messenger of Allah, who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses." ﴿This is a clear Hadith that he who disobeys the Messenger (peace be upon him) disobeys Allah (Exalted be He) and whoever disobeys him refuses to enter paradise. We seek refuge in Allah (Exalted be He) against all these things.It is also reported in al-Musnad, Sunan Abu Dawud, and Sahih al-Hakim with a good chain of transmitters on the authority of Al-Miqdam Ibn Ma`d Yakrib Al-Kindy (may Allah be pleased with him) thatthe Prophet (peace be upon him) said:﴾ Beware! I have been given the Book and something like it... ﴿The book here refers to the Qur'an and his saying: "...something like it..." refers to the Sunnah which is the second revelation.﴾ Yet the time is coming when a man reclined on his couch will say: The judge between us and you is the Book of Allah, what we find in it to be permissible is permissible, and what you find in it to be prohibited is prohibited. ﴿This Hadith was reported in another wording:﴾ A time is about to come when a man reclined on his couch will speak of my Hadith in which I have commanded and forbidden saying: Here is the Book of Allah a judge between you and me; what you find therein we will follow. Verily, what the Messenger of Allah has forbidden is the same way that Allah has forbidden. ﴿There are many Hadiths that bear the same meaning.

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It is obligatory on all Muslims to revere and glorify the Sunnah of the Messenger of Allah (peace be upon him) by acknowledging its authority and referring to it, as it explains and demonstrates the Book of Allah; it clarifies the allegorical, defines absolute matters, and qualifies the general principles. Whoever reflects upon the Book of Allah and the Sunnah of the Prophet knows this because Allah (Glorified and Exalted be He) states:﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾Prophet (peace be upon him) explained what has been revealed to them, so if his Sunnah is not considered and cannot be used in argument, how was he able to explain to the people their faith and the Book of their lord?! This is one of the manifest errors. It is thus evident that the Prophet (peace be upon him) was the expounder of the Book of Allah. Allah states in Surah Al-Nahl﴿ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه وسلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ﴾Thus, He (Glorified be He) declares that He sent down the Book on him to decide disputable matters among people. If his Sunnah cannot explain or cannot be consulted as a legal proof, this meaning becomes void. Allah (may He be Praised and Glorified) states that the Prophet explained to humans the revelation sent down to them and decide their disputes. This denotes that following his Sunnah is obligatory,

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not only for the people of his time and his Companions but for them and those who will come thereafter until the Last Day. The Shari`ah he brought was applicable to his time and the subsequent times until the Last Day, for he is the Messenger of Allah to all people. Allah (May He be Exalted) states:﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the`Alamîn (mankind, jinn and all that exists). ﴾Allah (Glorified be He) also says:﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾He is the Messenger of Allah to the entire world: Jinn and humans, Arabs and Non-Arabs, black and white, rich and poor, rulers and common people until the Day of Judgment. There is no Prophet after him, because he is the seal of Prophets and Messengers (peace be upon him).

Therefore, his Sunnah is the interpretive text of the Book of Allah, which explains its meaning. The Sunnah also holds legislative status, for it laid down independent ordinances that were not mentioned in the Book of Allah such as the details of the five Salah, Zakah, the details of Zakah, and the rulings on suckling, for example. Only foster mothers and sisters are mentioned in the Book of Allah then the Sunnah provided the rest of categories prohibited by suckling. The Messenger (peace be upon him) stated:﴿ Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever prohibited due to blood relationships is also prohibited by milk relationships. ﴾The Sunnah came with an independent rulings such as the prohibition of combining between a woman and her paternal aunt, and a woman and her maternal aunt. It came with independent rulings that were not mentioned in the Book of Allah on

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many issues: in Al-Jinayat (Taxes and fines imposed by the sultan as a penalty), Diyyat (blood money), expenditures, rulings on Zakah, Hajj, etc.

When some people said in the knowledge session of `Imran Ibn Husayn (may Allah be pleased with them): Do not mention Hadith and speak to us about the Book of Allah, `Imran (may Allah be pleased with him) got angry and said: But for the Sunnah, we would not have known that the number of Zhuhr (Noon) Prayer is four, `Asr (Afternoon) Prayer is four, `Isha' (Night) Prayer is four and Maghrib (Sunset) Prayer is three, etc.?!

The Sunnah explained the details of Salah and the details of the Islamic rulings. The Companions (may Allah be pleased with them) resorted to the Sunnah for judgment and used it as a proof. When some Arabs apostatized, Abu Bakr (may Allah be pleased with him) called the people for fighting them. `Umar objected to this saying: how could we fight them while the Prophet (peace be upon him) said:﴿ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be with Allah. ﴾ Abu Bakr (may Allah be pleased with him) said,﴿ Is not Zakah from the requirements of La ilah illa-Allah (There is no deity but Allah). By Allah! If they object to paying anything they used to give it to the Prophet (peace be upon him), even if it is a she-goat, I will fight them for refusing to do so. ﴾ `Umar (may Allah be pleased with him) said: Then, I knew that Allah opened the heart of Abu Bakr to fighting and I realized that this was the truth. Thus, Muslims and all Companions agreed and their opinion was unanimous to fight the apostates by the command of Allah and His Messenger.

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When a grandmother came to Abu Bakr (may Allah be pleased with him) about inheritance, he said: I have no knowledge of this matter either from the Book of Allah or the Sunnah of the Messenger of Allah (peace be upon him) but I shall enquire. He asked the people and they decided that the Messenger of Allah (peace be upon him) portioned one sixth in the case where the mother is not alive. `Umar (may Allah be pleased with

him) was confused about the ruling on Imlas (a woman killing her embryo)? He did not pass a judgment until he asked the people. Muhammad Ibn Maslamah and Al-Mughirah ibn Shu`bah testified before him that the Prophet (peace be upon him) orderd to pay the value of a male or female bondsman and so he passed the verdict. When `Uthman (may Allah be pleased with him) was unsure about the ruling on `Iddah (woman's prescribed waiting period after divorce or widowhood) whether a women should remain in the house of her husband after he dies or move to the house of her parents. Furay`ah, the daughter of Malik Al-Khudriyyah, the sister of Abu Sa`id gave testimony that the Messenger of Allah (peace be upon him) commanded her to spend `Iddah in her house; and so `Uthman (may Allah be pleased with him) gave the judgment to that effect. When `Ali (may Allah be pleased with him) heard `Uthman during one of his Hajj journeys forbidding Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and commanding people to perform Ifrad Hajj (performing Hajj only), `Ali performed Tamattu` and said: I shall never leave a Sunnah of the Prophet (peace be upon him), because of an opinion of any one of the people. When Ibn `Abbas heard some people denying his fatwa regarding Tamattu' Hajj and objected by mentioning the view of Abu Bakr and `Umar (may Allah be pleased with them), who hold the view of Ifrad Hajj. He said: Stones from sky are about to hit you. I tell you that the Messenger of Allah (peace be upon him) said, and you say Abu Bakr and `Umar said?! When Imam Ahmad heard of a group of people who did not follow the instructions of Hadiths and followed the opinion of Sufyan Al-Thawry and questioned him about his knowledge. He said: I wonder at people who are sure of the authenticity of the Hadith reported from the Messenger of Allah

and then follow the opinion of Sufyan. Allah (Exalted be He) states:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾When Ayyub Al-Sikhtiyany (may Allah be pleased with him) heard of a man calling to follow the Qur'an and abandon the Sunnah, he said: "Leave him for he is astray". Thus, the pious predecessors knew this matter. Upon the rise of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) who denied the actions of the Sahabah and doubted their beliefs, the early Muslim predecessors were strict in this issue and warned people against them. As for those who have come recently and denied the Sunnah, they have committed a reprehensible act, fallen into a great trial and major sin. They falsely claim that the Sunnah cannot be used as a proof and defame the Sunnah as well as its narrators and narrations. Colonel Al-Qadh-dhafi, the Libyan president, declared many times not to accept the Sunnah which caused confusion, thus he went astray and misled others. Likewise, a group in Egypt and other countries have gone astray and named themselves Al-Qur'aniyyun i.e. the followers of the Qur'an. They lied and were ignorant of the efforts of the scholars of Hadith. If they understood the Qur'an, surely they would glorify the Sunnah and act according to it, but they do not understand the indications of the Book of Allah and the Sunnah of the Prophet (peace be upon him). Consequently, they have gone astray and led people astray.

Scholars of the Sunnah took all precautions to safeguard the Sunnah, which they first received from the Companions by memorizing and studying then transmitting it to the latter generations. In the first, second, and third century, scholars composed books and compiled the Hadiths in order to keep it safe from any form of distortion. So, it was transmitted from the memories of the well-versed memorizers to the authentic current books which contain no errors or mistakes. Later on, they verified narrators and identified the trustworthy and the weak among them. They also could identify and classify those who were qualified to narrate and those were not; who were trustworthy and who were not. They were careful about the mistakes some people might have made and could identify the liars and those who fabricated Hadith. They composed books about narrators, mentioned their names, which were of great help to the Sunnah by the will of Allah. With them, He established the proof, put an end to excuses, confusion was removed, and the aberrance of those who went astray was disclosed. The Sunnah remained - by the will of Allah - clear and purely free of any doubts or interpolations. The great scholars glorified the Sunnah and would rebuke and condemn the actions of those who rejected or neglected the Sunnah.

Once, `Abdullah Ibn `Amr (may Allah be pleased with them) told the people about the Prophet's statement:﴿ Do not forbid women from (going to) the Masjids (mosques) of Allah ﴾Some of his children said, "By Allah, we will prevent them (he said so out of his Ijtihad i.e. juristic effort to infer expert legal rulings). He means that women changed and deemed it going out an easy matter. He did not mean to deny the Sunnah. Thereupon, `Abdullah approached them, admonished them severely, and said, "I say the Messenger of Allah (peace be upon him) said and you say 'By Allah, we will prevent them?'

`Abdullah Ibn Mughaffal Al-Muzany (may Allah be pleased with him) saw some of his relatives throwing pebbles and informed them of the statement of the Messenger of Allah:﴿ It does not catch prey, nor does it defeat the enemy. ﴾When he saw the same person doing this again he said: "I told you that the Prophet forbade this and you repeat it? I shall never speak to you.

The Sahabah (may Allah be pleased with him) also used to glorify the Sunnah and warn people against neglect, desertion, or opposition of the Hadiths by any opposing views or Ijtihad. Abu Hanifah said in this context: "When the Hadith comes from the Prophet (peace be upon him), it is the proper matter to follow. When it comes from the Companions, it is also the same, but when it comes from the followers, they are men (who can verify Hadiths) as we are. Malik (may Allah be pleased with him) said: "Our views can be accepted and refuted except the sayings of the one who is buried in this grave" (i.e. the Prophet, peace be upon him). He also said: "Nothing will rectify (the discrepancies of) this community except what rectified (the

discrepancies of) the former generation, which is following the Qur'an and the Sunnah. Al-Shafi` said: "When I narrate to you an authentic Hadith reported from the Prophet (peace be upon him) and then you see that it conflicts with it, let it be known that I have lost my mind. According to another report, "When the Hadith is manifest and my saying differs from it, then set my saying aside." Ahmad (may Allah be Merciful with him) said: "Do not follow me, Imam Malik or Al-Shafi` , but take from the source which we extracted from (the Qur'an and the Sunnah). He also said: "I wonder at a people who know the authenticity of the Hadith and then follow the view of Sufyan. Allah (Exalted be He) states:(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)

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The matter is clear and scholars spoke at length about this such as Abu Al-`Abbas Ibn Taymiyah, Ibn Al-Qayyim, Ibn Kathir and others. They explained that those who deny the Sunnah are astray. Whoever gives preference to the views of people over the Sunnah, goes astray and commits a manifest error. It is obligatory to verify the views of the people according to the Book of Allah and the Sunnah of the Prophet (peace be upon him). Thus, what is in harmony with the Qur'an and the Sunnah is accepted and what is not, cannot be accepted. Al-Hafizh Al-Suyuty (may Allah be Merciful with him) was from the latter scholars who wrote a booklet titled: Muftah Al-Jannah Fi Al-Ihtjaj Bi-Sunnah. He mentioned at the beginning of the book that those who deny the Sunnah and claim that it cannot be used as a proof are disbelievers according to Ijma, and reported many views from the Predecessors regarding this matter.

This is the status of Sunnah in Islam, which is the second source of Islam. It is an independent proof that must be taken and observed when the Hadith is authentically reported from the Prophet (peace be upon him), it must be followed. It is not necessary for the Hadith to be Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible), Mashhur (Well-known Hadith: A hadith reported by three or more narrators in each stage of its chain of transmission), Mustafid (A Hadith reported by three or more narrators in each stage of its chain of transmission; a higher rank than Mashhur) or in any particular number of the manner of narration, but we must follow the Sunnah even if it is reported from one way of narration. When the chain of narration is sound, the Hadith must be accepted whether it is with one, two, three, or more chains of narration, or whether it is Mutawatir or Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator). All of them are proofs which must be accepted, whether the knowledge these narrations convey is essential, theoretical, or just presumptive when the chain of narration is authentic and free of defects. Acting according to them is obligatory and using them as proofs is essential

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when the chain of narration is authentic and free of defects according to the people of knowledge. As for being Hadith Mutawatir, Mashhur, Mustafid, Ahad, non-Mashhur, or Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration), these terms were agreed upon by the scholars of Hadith and explained in Usul-ul-Fiqh (principles of Islamic jurisprudence) as well. Their rulings are well-known to them but acting upon them differs according to the differences of people in knowledge. The Hadith may be Mutawatir to the criteria of one, but non-Mutawatir to another because of different considerations. A person may narrate a Hadith from five, six, seven, or ten ways and say that the Hadith is Mutawatir, because its narrators are trustworthy and memorizers accurate and knowledge. Another may narrate a Hadith from different twenty ways, but does not have the certainty that it is authentically reported from the Messenger of Allah, or is not sure that it is Mutawatir.

These matters differ according to the knowledge that people have regarding the conditions of Narrators, their trustworthiness, their status in Islam, their truthfulness, memorization, etc. They differ according to their knowledge of the conditions of narrators, their qualities, the ways of narrating Hadith, etc. The scholars agree that when the chain of narration is authentic and free of any defect, it must be followed. They explain that the meaning of an authentic chain of transmission is one originating from a trustworthy narrator to another trustworthy narrator tracing back to the Sahabah (may Allah be pleased with them) and then to the Prophet (peace be upon him) without any abnormality or `Illah (defect). So, when the Hadith comes in this form, connected without abnormality or `Illah,

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it must be followed and used as a proof in the controversial matters whether we judge the Hadith to be Gharib, `Aziz, Mash-hur, Mutawatir, etc. The most important point is to ascertain the authenticity of the chain of narration, integrity, and freedom of abnormality and `Illah whether it has several chains of narration or not.

May Allah (Glorified and Exalted be He) guide us and all Muslims to useful knowledge and pious acts, and guide us all to understand his Din and please Him. We ask him to protect us from the evils of ourselves and our bad deeds, for He is All-Generous, All-Gracious. All praise is due to Allah, the Lord of all the Worlds. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them righteously until the Last Day!

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The ruling on Garaudy in light of his interview with Al-Majalah magazine

Praise be to Allah, Alone. May Peace and Blessings be upon our Prophet Muhammad, his family, and his Companions!

Lately, magazines and newspapers have been writing a lot about the French communist, Roger Garaudy who claimed to have entered Islam out of conviction and love. Some Muslims rejoiced at the news of his conversion. They honored him and appointed him as a member of the World Supreme Council for Mosques, which is one of the bodies of the Muslim World League. He attends the lectures that are held in the Islamic world to speak about Islam. However, his truth was revealed and his hatred of Islam and Muslims became clear as he is still a disbeliever. He is one of the hypocrites about whom Allah (Exalted be He) reveals,﴾ And when they meet you, they say, “We believe.” But when they are alone, they bite the tips of their fingers at you in rage. ﴿In its issue (no. 839), Al-Majallah magazine published an interview with Garaudy in which he said that he did not convert to Islam, which Muslims follow but he believes in what he calls Islam which is a combination of Judaism, Christianity, and Islam which is invented by him and is not related to the religion which Allah (Exalted be He) sent down to Prophet Muhammad (peace be upon him).

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Garaudy claimed that the religion, which he adopts is the religion of Ibrahim (Abraham, peace be upon him) whom he claims to be the first Muslim and Islam was revealed at his time. He says that Ibrahim was neither a Jew, a Christian, nor did he practice Islam in the historical concept of the word as practiced by Muslims today. This is a lie for Islam means worshipping Allah alone and refraining from associating others beside Him. Islam existed before Ibrahim, for Adam, Nuh (Noah), and the messengers before and after Ibrahim were all Muslims. Allah has sent Muhammad (peace be upon him) with Islam. Allah (Exalted be He) says,﴾ Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers). ﴿It is the religion of the followers of Muhammad (peace be upon him). Allah (Exalted be He) says,﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿Allah (Exalted be He) also says,﴾ Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn " (See V.2:105) ﴿The religion of Ibrahim (peace be upon him) was not a combination of Al-Haqq (the Truth) and falsehood as this stray person claims. Ibrahim worshipped Allah alone and disassociated himself from Shirk (associating others in worship with Allah) and the Mushriks (those who associate others with Allah in His Divinity or worship). Allah (Exalted be He) says,﴾ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴿It is the same religion with which Allah (Exalted be He) sent

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Muhammad (peace be upon him). Garaudy believes that a religion that disassociates from Kufr, Shirk, and the idolatrous practices of the Jews and the Christians is a religion based on discrimination. According to him, Islam means the union of Muslims and non-Muslims. He wants an Islam that combines contradictions and he renders the Muslims who oppose his opinion in this regard as disbelievers.

Garaudy believes that the Sunnah of the Messenger of Allah (peace be upon him) and the Fiqh (Islamic jurisprudence) deducted from the Qur'an and the Sunnah cannot be applied in this age as they were revealed for a certain age. He calls for the deduction of new laws, thus abandoning the religion of the Messenger of Allah (peace be upon him), because, according to him, it cannot be applied in this age. He calls for the invention of a new religion. He has disbelieved in the universality of the message which was revealed for all times, places, and for mankind till the Day of Resurrection. He has also denied that Muhammad (peace be upon him) is the last Prophet and that his message is suitable for all time and place. This is a manifest Kufr, as it contradicts Allah's saying (Exalted be He),﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ Allah (Exalted be He) also says﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿Allah (Glorified and Exalted be He) also says:﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴿Allah (Glorified and Exalted be He) also says:﴾ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the `Alamîn (mankind and jinn). ﴿

The Prophet (peace be upon him) said,﴾ "Every Messenger was sent especially to his own people, whereas I have been sent to all people." ﴿(Agreed upon by Al-Bukhari and Muslim)

He (peace be upon him) also said,

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﴿ "By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire." ﴾(Related by Imam Muslim in his Sahih (authentic) book of Hadith)There are many other Ayahs and Hadith that stress the same meaning.

The scholars (may Allah be merciful with them) from the Sahabah (Companions of the Prophet) and the Tabi`un (Followers, the generation after the Companions of the Prophet) unanimously agreed that Muhammad Ibn `Abdullah Ibn `Abdul-Mutalib (peace be upon him) is the Messenger of Allah to the Jinn and mankind and is the Last Prophet after whom there will be no prophet.

Salah, which is the second pillar of Islam, is authentically proven in the Qur'an and Sunnah, and is a well-established religious matters, but this atheist believes that it should be three instead of the five obligatory daily Prayers in the day and night. He claims that this is indicated by the Qur'an.

This saying is not only false but it is manifest Kufr. It came from his disbelief in the Sunnah which explained the commands of the Qur'an. According to the authentic Sunnah and the Ijma` (consensus of scholars), there are five obligatory daily Prayers a day. He also explained that Salah should not be offered in the form of movements; standing up, recitation of the Qur'an, Ruku` (bowing), and Sujud (prostration). To him, Salah is to ponder deeply on Allah (Exalted be He) and this lasts for twenty-four hours. This is the Salah offered by the atheist sect; Al-Batinayyah. It is not the Salah offered by the prophets and their followers. According to scholars, this is manifest Kufr and apostasy.

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To Garaudy, Sawm (fasting) which is the fourth pillar of Islam is not to abstain from eating and drinking but it is the underlying meanings and objectives of Sawm. He exempted those who live in the Poles from fasting because the sun does not rise or set. He belied Allah (Exalted be He), His Messenger (peace be upon him), and the Muslim consensus for Sawm is to abstain from eating, drinking, and the rest of Muftirat (all that nullifies fast). Allah (Exalted be He) says,﴿ and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. ﴾The Prophet (peace be upon him) said,﴿ "Bilal pronounces the Adhan at night, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan." ﴾(Agreed upon by Al-Bukhari and Muslim)

Eating and drinking are the greatest nullifiers of Sawm. To restrict the meaning of Sawm to its objectives is not meant by the Shari`ah. This Sawm practiced by Al-Batinayyah, who believe that Sawm is to keep secrets, which is apostasy. People all over the world are not exempted from the Shari`ah rulings as they are applied to all mankind wherever they are and each Muslim should fast according to his ability. Scholars in the past and the present have discussed how the people in the Polar regions should fast. They have reached a decision according to evidence from the Qur'an and the Sunnah.

This atheist accuses the Muslim scholars of ignorance. He says: "During my membership of the World Supreme Council for Mosques, I have discovered that they are the most ignorant people.

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They mechanically repeat Prophetic Hadith and juristic views who lived in the middle age which they memorize by heart. I do not think that I can cooperate with those people, because of the bad impressions they gave me."

This is Garaudy's view of Muslim scholars who were deceived by him, thought highly of him, honored him, and made him participate in their conferences. This is a lesson to all the scholars, so they will not trust whoever pretends to profess Islam easily, such as Garaudy, who were known for their apostasy before professing Islam until they become sure of their belief.

One of the issues that proves Garaudy's disbelief is his call of disabling the penalty of theft and the change of shares of inheritance. He believes that cutting off the hands of a thief can not be applied today. Therefore, he does not only accuse Islam of being invalid for every time and place but he also accuses Allah (Exalted be He) of being ignorant and unaware of the future and the suitable punishment which should be applied. Allah (Glorified be He) ordered to cut off the hand of the thief in return for his crime. Allah (Glorified be He) ends the Ayah by saying,﴿ Allâh is All-Mighty, All-Wise. ﴾

Allah (Glorified be He) legislates the punishments that fit the crimes and prevents their occurrence at all times and in all places. Garaudy says that he would give a woman double the share of a man, if they both were disputing over the inheritance. This contradicts Allah's saying (Exalted be He)

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in the last Ayah of Surah Al-Nisa`,﴿ if there are brothers and sisters, the male will have twice the share of the female. ﴾In the beginning of the Surah, Allah (Exalted be He) also says,﴿ Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females ﴾He objects to the rulings of Allah (Exalted be He) and this is apostasy.

He calls the Muslim scholars to rebel against the laws of Allah like the Christians who rebelled against their pope and the church. He wants to equate between the True religion, i.e. Islam, and the religion of the popes which contradict Allah's law.

Finally, Roger Garaudy is not Murtad (apostate) but he is a Kafir (disbeliever), as he did not embrace Islam for he says, "I accepted Islam finally but I did not disavow my personal views and beliefs."

Islam does not agree with the ideas of idolatry or with Judaism and Christianity, because both are distorted and are abrogated by the Islamic Law that Allah (Exalted be He) has reveled to His Prophet Muhammad (peace be upon him) and ordered him to declare,﴾ "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

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The Prophet (peace be upon him) said,﴾ "By Him in Whose hand the soul of Muhammad is, any Jew or Christian amongst this community who hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire." ﴿(Related by Muslim in his Sahih (authentic) book of Hadith).It is also recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jabir Ibn `Abdullah (may Allah be pleased with them)that the Prophet (peace be upon him) said,﴾ "I have been granted five (things) that were not granted to anyone before me. I have been supported by awe (by which the enemy is overwhelmed) from a distance of one month, the earth has been made good and pure, the spoils of war have been made lawful to me, and these were never made lawful to anyone before me, I have been granted intercession, and every Messenger was sent, especially, to his own people, whereas I have been sent to all people." ﴿Therefore, this Ummah; Jinn and mankind, should follow Muhammad (peace be upon him), for Allah (Exalted be He) will not accept any other religion after his (peace be upon him) revelation except Islam which suits all times and in all places until the Day of Resurrection. Allah (Exalted be He) says,﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿Allah (Exalted be He) also says:﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Exalted be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿Allah (Exalted be He) also says,﴾ And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." ﴿

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We have previously mentioned that the Prophet (peace be upon him) said,﴾ By Him in Whose hand the soul of Muhammad is, any Jew or Christian amongst this community who hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire. ﴿Allah (Exalted be He) has taken the covenant from all the prophets to believe in the prophethood of Muhammad (peace be upon him) and the universality of his mission. They would believe and support him, if he had been sent during their lifetime. The Jews and the Christians should follow Muhammad (peace be upon him), because his message is the last and his Shari`ah abrogated all previous ones. The only religion which Allah (Exalted be He) will accept is Islam, which He revealed to Muhammad (peace be upon him). Allah (Exalted be He) says,﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿This ruling is applied to each Mukallaf (person meeting the conditions to be held legally accountable for their actions) and the Jinn until the Day of Resurrection. In the following Ayah, Allah orders His Prophet Muhammad (peace be upon him) to,﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿(Surah Al-A`raf, 7: 158). Allah (Glorified be He) also says,﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿Allah (Exalted be He) also says,﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). ﴿The Prophet (peace be upon him) also said,

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﴾ "Every Prophet was sent especially to his own people, whereas I have been sent to all people." ﴿(Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) said,﴾ "By Him in Whose hand the soul of Muhammad is, any Jew or Christian amongst this community who hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire." ﴿The Ayahs and Hadiths to the same effect are many. May Allah, by his Beautiful Names and honorable Attributes, set right the affairs of all Muslims and enable us to hold fast to and deeply understand His religion. I ask Him to protect us from the enemies of Islam, such as Garaudy as well as other atheists and disbelievers. He is able to do all things. Peace and Blessing be upon our Prophet Muhammad, his family, his Companions, and whoever follows them in righteousness to the Day of Resurrection.

The General Mufty (Islamic scholar qualified to issue legal opinions) of **the Kingdom of Saudi Arabia**

Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance and the President of

the Constituent Assembly of the World Muslim League in **Makkah**

`Abdul-`Aziz ibn `Abdullah ibn Baz

Declaration and Warning against World Conference on Women, Beijing

All praise be to Allah, the lord of the universe! Peace and Blessings of Allah be upon the noblest Prophet and Messenger and upon his family, Companions, and those who follow his guidance and Sunnah till the Day of Judgment!

It was published in mass media the news of holding the fourth international conference on women (4-9-1416 - 4-20-1416 A.H. /Sep. 4-15, 995 A.D. Beijing, China. I have read the document prepared for that conference that contains 362 articles in 177 pages. I have read also what was published by a number of scholars in the Islamic world concerning the dangers of this conference and the harms that result from it upon mankind in general and Muslims in particular. We are certain that this conference, according to the aforementioned document, is an extension to the International Conference on Population and Development held in Cairo in Rabi` the second, 1415 A.H. The Council of Senior Scholars and the Constituent Assembly for Muslim World League issued a decision that condemns this conference. I was a participant and chairman of those two boards at that time. This conference contradicts Islam and deviates from Allah (Exalted be He) and His Messenger (peace be upon him) because it contains the spread of pornography and the disgrace of honor. It aims at rendering human societies to be like herds of beasts. Therefore, it was obligatory to boycott this conference. This is what was mentioned in the two decisions issued by those two boards.

This conference traces the pace of the conference held in Cairo. It concentrates upon making women equal to men in everything and getting rid of anything that distinguishes men from women. The draft that was sent by

the secretariat-general of the United Nations to the conference contains principles of disbelief and misguiding rulings. They are as:

calling to abolish any law that differentiates between men and women on the basis of their religion and calling for the spread of pornography under the guise of reliable sexual relations. They intend to educate young men and women about sexual affairs and issues. They also intend to get rid of all that distinguishes man from woman and urge young men and women to destroy these distinctive rules that are based on religion. They also said that religion hinders equality. The document also contains other principles that contain disbelief, open deviation and conspiracy against Islam, Muslims and all mankind. They intend to get rid of chastity, modesty and honor.

Therefore, it is incumbent upon all Muslim rulers and all those who are in authorities to boycott this conference and take the necessary precautions to stop and prevent these evils. They also have to cooperate with one another to counter this wicked invasion. Muslims should also take precautions against the plots and machinations of the ill-wishers.

We ask Allah (may He be Praised) to drive back the machination of those enemies to their chests and to render void their plots. We ask Him to grant Muslims and their rulers success in doing what is of benefit to Muslims and their families and all that brings them happiness in this world and the hereafter. He is the Guardian of all that and the only One who is able to do this. Peace and Blessings of Allah be upon our Prophet Muhammad and upon His family and Companions!

The Chairman of the Constituent Assembly of the Muslim World League, Makkah the General Mufti of Saudi Kingdom and the Chairman of the Council of Senior Scholars and the Departments of Scientific Researches and Ifta'

`Abdul `Aziz Bin `Abdullah Ibn Baz

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The meaning of gradual untying the knots of Islam

Q: The Messenger of Allah (peace be upon him) said, ﴿ The knots of Islam will be untied one by one. Each time one knot is undone, people will cling to the one next to it. The first of them to be undone is ruling and the last is Salah (Prayer). ﴾ **What is the interpretation of this Hadith? What is meant by the undoing of ruling?**

A: The mentioned Hadithwas related by Imam Ahmad in his Musnad (Hadith compilation), Al-Tabarany in "Al-Mu`jam Al-Kabir" and Ibn Hibban in his Sahih (authentic) Book of Hadith with a good Isnad (chain of narration)on the authority of Abu Umamah Al-Bahily **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴿ The knots of Islam will be undone one by one. Each time one knot is undone, people will cling to the one next to it. The first of them to be undone is ruling and the last is Salah. ﴾**Its interpretation is obvious; the more Islam is estranged, the more people contradict it and violate its rulings and commands. This is the same like the saying of the Prophet (peace be upon him),**﴿ Islam initiated as something strange and it would revert to its (old position) of being strange, so good tidings for the strangers. ﴾**Related by Muslim in his Sahih Book of Hadith.**

The meaning of his saying﴿ The first to be undone is ruling ﴾**is clear, which is ignoring Allah's Shari`ah (Islamic law), which is the current status of most of the Islamic countries. It is known that everyone should apply Allah's Shari`ah in everything and beware of ruling according to laws and traditions that contradict with the sanctified Shari`ah, according to Allah's saying,**

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﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾**He (Glorified be He) also says,**﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ﴾﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾**He (Glorified and Exalted be He) also says,**﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾

The scholars (may Allah be merciful with them) clarified that the Muslim rulers should rule according to Shari`ah in all the affairs of the Muslims and in every disputed matter, according to those gracious Ayahs (Qur'anic verses), and that if a ruler rules according to other than what was revealed by Allah and considers it Halal (lawful), this is considered major Kufr (disbelief) that renders him out of Islam. However, if he does not think it is Halal but rules according to other than what was revealed by Allah for other reasons, such as bribe or anything else, while believing that it is impermissible to do, and that he should apply the rulings of Shari`ah, this is considered minor Kufr, minor Zhulm (injustice) and minor Fisq (flagrant violation of Islamic law).

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May Allah guide all the Muslim rulers to rule according to his Shari`ah, refer to it, impose it upon their peoples, and beware of what contradicts it. He is the Most Generous One. There is no doubt that referring to Shari`ah and applying it leads to the benefits and welfare of this world and the Hereafter, safety from the conspiracies of enemies, and assistance for victory against them, according to Allah's saying,﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾**He (Glorified be He) also says,**﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾**He (Glorified and Exalted be He) also says,**﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾**He (Glorified and Exalted be He) also says,**﴿ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴾﴿ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴾**There are many Ayahs (Qur'anic verses) that stress this meaning.**

The saying of the Prophet (peace be upon him) in the mentioned Hadith﴿ the last of them is Salah ﴾**means that many people will abandon it, which is the current status in many Islamic**

countries. May Allah set right the affairs of the Muslims, enable them to stick to His religion, and help them offer Salah

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in its due times congregationally in the Masjids (mosques), about which Allah (Glorified and Exalted be He) says, In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills. **Salah is the main pillar of Islam and its second corner, according to the saying of the Prophet (peace be upon him),** The peak of this matter is Islam and its pillar is Salah. **The Prophet (peace be upon him) also said,** Islam was based on five pillars: testimony that there is no Ilah (god) but Allah and that Muhammad is the Messenger of Allah, offering Salah, giving Zakah, observing Sawm (fast) in Ramadan, and performing Hajj.

Allah (Glorified and Exalted be He) commanded us in His Glorious Book to offer Salah and keep it in His saying, And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. **He (Glorified be He) also says,** And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). **He (Glorified and Exalted be He) also says,** Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. **The middle Salah is the `Asr (Afternoon) Prayer, as authentically reported from the Prophet (peace be upon him).**

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He (Glorified be He) made it compulsory to offer the Five Obligatory Daily Prayers and keep them as prescribed by Allah. He stressed on the `Asr Prayer in particular. This might be because its time is in the end of the day after work, so people might skip it out of laziness or sleep. That is why Allah (Glorified be He) has urged us to keep it and warned us from skipping it. He (Glorified be He) says, Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) **There are many other Ayahs about Salah.**

It is authentically reported from the Messenger of Allah (peace be upon him) that he said, That which differentiates us from Kafirs (disbelievers) and hypocrites is our offering of Salah; a person who abandons it becomes a Kafir. **Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih Isnad.The Prophet (peace be upon him) also said,** What makes one a Kafir and a Mushrik (polytheist) is abandoning Salah. **Related by Muslim in his Sahih Book of Hadith from** Jabir ibn `Abdullah **(may Allah be pleased with him).**

The great Sahaby (Companion of the Prophet) `Abdullah ibn Mas`ud **(may Allah be pleased with him) said,** He who likes to meet Allah tomorrow as a Muslim, he should keep offering Salah when the Adhan (call to Prayer) is announced, for Allah has laid down for your Prophet the paths of right guidance, and this (Salah) is among the paths of right guidance. If you were to offer Salah at home as this man who stays away from the Masjid (mosque) offers Salah at home, you would abandon the practice of your Prophet. If you were to abandon the practice of your Prophet, you would go astray. Any man who purifies himself well, then heads for one of the Masjids, Allah will record a blessing for him for every step he takes,

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raising him a degree for it and effacing a sin from him for it. I have seen the time when no one abandoned it, except a hypocrite, who was well known for his hypocrisy; whereas a man would be brought swaying (due to weakness) between two men until he was set up in the row of prayers. Related by Muslim in his Sahih Book of Hadith.

There are many Hadiths that encourage Salah and warn against abandoning it. Allah (Glorified be He) told us in His Glorious Book that being lazy in offering Salah is one of the attributes of hypocrites who are promised with the lowest depth of Hellfire, according to Allah's sayingin Surah Al-Nisa', Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. He (Glorified be He) says about the hypocritesin Surah Al-Tawbah, And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

May Allah grant safety to us and all the Muslims from the attributes of Kafirs and hypocrites! May Allah guide us and all the Muslims to stick to His religion and beware the causes of His Anger! He is the Only One Capable of doing so.

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Ibn Taymiyyah did not approve celebrating the Prophet's Mawlid

Q: brother A.M.M. from Kuwait says: "One of the scholars said that Ibn Taymiyyah (may Allah be merciful with him) approved celebrating the Mawlid (the Prophet's birth day). Is it a sound saying?"

A: Celebrating the Mawlid of the Prophet (peace be upon him) is Bid`ah (innovation in religion) which is prohibited according to the soundest opinion of scholars. This is because the Prophet (peace be upon him), the rightly guided Caliphs, the Companions (may Allah be pleased with them), scholars and rulers in the first three generations did not do this. This was innovated after that by Shiites **and those who followed them. Therefore, it is not permissible to do this or to imitate those who celebrate it.** Sheikh Taqi ad-Din Ahmad ibn Taymiyyah **(may Allah be merciful with him) condemned doing so and was of the view that doing so is a Bid`ah. However, he mentioned in his book Iqtida al-Sirat al-Mustaqim Mukhalafat Ashab al-Jahim the one who does this ignorantly. No one should be deceived by those who do that or call for it as** Muhammad `Alawi Maliki **and others. This is because men's saying and deeds can not be cited as evidence, but the evidence is what Allah (may He be Praised) says, what was said by His Prophet (peace be upon him) or what is consensually agreed upon by the Salaf (righteous predecessors). Allah (Glorified and Exalted be He) says:** ﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾ **Allah (Glorified be He) also says:** ﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾ **Allah (Glorified be He) also says:** ﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴾

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The Prophet (peace be upon him) did not celebrate his Mawlid and he conveyed to us the message by his sayings and deeds. The Companions (peace be upon them) also did not do that. If doing so was a good matter, they would precede us in doing it. The Prophet (peace be upon him) said: ﴿ "He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected." ﴾ **This Hadith is reported by Al-Bukhary and Muslim.The Prophet (peace be upon him) said:** ﴿ "He who did any act for which there is no sanction from our behalf, that is to be rejected." ﴾ **This Hadith is reported by Muslim in his Sahih.The Prophet (peace be upon him) used to say during his Khutbah (sermon):** ﴿ And then, the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error. ﴾ **This Hadith was reported by Muslim in his Sahih.There are many Hadiths in this regard. I have written concerning this point in some detail and likewise in other kinds of Bid`ahs as celebrating Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and fifteenth night of Sha`ban. They are all published in a handbook entitled with "Warning against Bid`ah". This handbook is distributed by Dar al-Ifta' and the ministry of Islamic affairs. This handbook is also included in my book entitled with "Majmu` Fatawa wa Maqalat" v. 1, p. 227. These are the sources for whoever likes to refer to them. We ask Allah to guide us and all Muslims to the truth and to safeguard us against open and hidden Bid`ahs and evils. He is the guardian of that and the only one who is able to do this. Peace and blessings of Allah be upon our Prophet Muhammad and upon his family and Companions!**

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A speech in Islamic awareness festival during Hajj

All praise be to Allah, the Lord of the universe! Peace and blessings of Allah be upon the noblest Prophet and Messenger! We thank Allah (Glorified and Exalted be He) for what He has granted us and the pilgrims of Bayt Allah Al-Haram of performing the rites of Hajj. We thank Him also for granting us well-being, security and tranquility. All praise be to Allah for all these bounties. We ask Him to accept us and the pilgrims of Bayt Allah Al-Haram. We ask Him also to guide our governments to all goodness and to grant them the best reward for what they do to facilitate performing the rites of Hajj by the pilgrims of Bayt Allah Al-Haram. We ask Him also to support them in doing what is of benefit to their country and people. We ask Him also to give the public servants whether soldiers or civilians great rewards and multiply their rewards for facilitating the rites of Hajj and supporting pilgrims of Bayt Allah Al-Haram. We ask Him also to accept the Hajj and good deeds of all of us.

I am also grateful to his eminence the general president of the affairs of Al-Masjid Al-Haram and Al-Masjid Al-Nabawi Sheikh Muhammad Ibn `Abdullah Al-Subail for his invaluable speech and useful instructions. We ask Allah to grant him the best reward.

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He strives earnestly in advising the Du`ah (callers to Islam), recommending them about what they should do in terms of advising others, calling them to Allah (Glorified and Exalted be He) and caring for the pilgrims of Bayt Allah Al-Haram and others. Da`wah (calling to Islam) is very important and one of the greatest obligations. It is the mission of Allah's messengers (peace be upon them). The scholars are the heirs of the prophets. Therefore, they have to pay great attention to Da`wah (calling to Islam) and to the means that achieve the aim of calling others to Islam and avoid what makes people keep away from the truth. They also have to avoid the means that may keep the existence of evil or may lead to a greater evil.

The Da`y (caller to Islam) should look at styles of Da`wah and choose the ways that are most likely to bring good and to avoid what contradicts that. Therefore, we ask Allah (Exalted be He) to grant our brother Sheikh Muhammad the best reward for his speech. I would like to thank him also for the marvelous efforts he exerts for the sake of reforming Al-Masjid Al-Haram and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). We ask Allah (Exalted be He) to grant him and all people success and guidance and bless their efforts. We also ask Him to use them in all that brings benefit to the pilgrims of Bayt Allah Al-Haram, the visitors of this great Masjid for Umrah and Salah (Prayer) and the visitors of Al-Masjid Al-Nabawy. We ask Allah (Exalted be He) to bless the efforts of those who shoulder the affairs of these two Masjids, grant them guidance and make them sources of guidance for others.

I would also like to thank him and his fellow brothers for the Da`wah (calling to Islam) they do in these two Masjids, directing people to goodness and giving them Fatwa concerning what they ask for. May Allah reward them all!

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I would also like to thank the secretariat general of awareness for their efforts in facilitating the rites of Hajj for the pilgrims of Bayt Allah Al-Haram. I would like to thank again the secretariat general and its workers for their medical efforts, and for facilitating and helping pilgrims to perform the rites of Hajj and supporting pilgrims also in doing what is incumbent upon them and avoiding what is prohibited for them.

There is no doubt that the secretariat general has fruitful effects and marvelous benefits. We ask Allah (Exalted be He) to bless their efforts, reward those who are working in this institution with the best reward for what they do and increase their reward out of His bounty. Allah (may He be Praised) is the Most Bountiful and Most Generous. He is the One who recompenses workers according to their work. Therefore, we ask Him to reward those who work for His cause with the best reward for what they do and to grant them as the reward of those whom they have helped and supported in doing what is good.

I also thank the Du`ah and I ask Allah (Exalted be He) to grant them more success, because they have exerted much effort. I ask Allah (Glorified and Exalted be He) to reward them with the best reward and multiply their rewards. There is no doubt that their duties are great. Therefore, we ask Allah (Exalted be He) to accept their efforts and grant them a reward similar to that of those whom they were the cause of guidance. Allah (Glorified and Exalted be He) says in His Glorious Book:(Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).)Therefore, Da`wah

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to the cause of Allah (Exalted be He) is the mission of Allah's prophets and those who followed them in righteousness. We ask Allah to guide us, all Du`ah and all Muslim scholars to what pleases Him. We ask Him also to make us from among the Du`ah who call to Allah with insight and deep understanding and to support us in performing our duties. He is the best One to be asked.

There is no doubt also that Du`ah to the cause of Allah (Exalted be He) are in a state of Jihad (striving in the Cause of Allah) and are more worthy of doing their best in this regard. This is because Allah (Exalted be He) brings them many nations in this season from the four corners of the globe who are in a dire need for Da`wah and learning with regard to `Aqidah (creed), the rites of Hajj, and the rules of religion. They are in need of being directed and guided to what they have to do and what they should not do of what Allah (Exalted be He) has prohibited for them.

We ask Allah (Exalted be He) to bless their deeds, make them a source of benefit for Muslims, reward them with the best reward, guide them and make them a cause of guiding others. There is no doubt that pilgrims are in dire need of Da`wah and guidance. Therefore, Du`ah should practice Da`wah in the best manner that may lead to achieving the truth and avoiding evil. Allah (Glorified and Exalted be He) says:❪ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❫This is the way that Allah (Exalted be He) has appointed for His servants because of the goodness and guidance it contains with knowledge and wisdom. Wisdom is the knowledge of putting things in their right positions with deep insight. Then there should be fair admonition

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with fear and hope. After that there should be argument in the best manner to remove suspicion and point out the truth.

By following this way, the desired outcome will be achieved and the undesired thing will be avoided. However, roughness and rudeness only bring great evils and bad consequences like denying the truth and other kinds of evil. Allah (Glorified and Exalted be He) says:❪ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ❫Allah (Glorified and Exalted be He) said to Moses and Aaron when He sent them to Pharaoh: ❪ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ❫

Therefore, it is incumbent upon Du`ah to follow the way that they deem useful for guiding people and directing them to the truth. There is no doubt that wisdom and deep insight in matters of Da`wah are from the most important elements. Da`wah to the cause of Allah (Exalted be He) are from the best things a man can introduce to others. Allah (Glorified and Exalted be He) says:❪ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ❫Hajj is the most suitable time and place for exercising Da`wah. Therefore, the season of Hajj is a chance for Du`ah to spread the call for truth and guide people to the purpose for which they were created which is monotheism and obedience. They have also to warn people against what is prohibited for them of bad morals and deeds. Thus, it is a great bless and bounty from Allah (Glorified and Exalted be He) upon the Du`ah and the people. We ask Allah (Exalted be He) to reward the Du'ah with the best reward for their Da`wah, increase them in knowledge and goodness,

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make them guided and a cause of guidance, cause people to benefit from what they hear and see and to grant them insight and deep understanding of religion. I also ask Him to reward rulers with the best reward for helping Du`ah to perform their duties and helping pilgrims to perform their rites. We ask Allah (Exalted be He) to multiply their reward, increase them in goodness and support them to remove every kind of evil.

The duty of scholars is to offer advice for the sake of Allah (Exalted be He) to people and rulers through writing or speaking. This advice should be offered to every one in authority whether he is a king, president, prince, chieftain, a leader of a group or any one who disposes the affairs of others. He is most worthy of being advised in order that he might set right the affairs of those who are under his control. This is the duty of scholars wherever they are, especially in this country, and everywhere as well.

It is incumbent upon scholars to guide people to the monotheism of Allah and obedience to Him. They also have to cooperate with rulers in admonition, fair style, good words and good advice through writing and dialogue. They should avoid the words and means that may keep people away from the truth and may cause harm to Da`wah. Scholars everywhere should be well-versed with regard to matters of Da`wah. They should search for the causes and means that may achieve the desired goal and avoid all that can hinder attaining that end. This is what is incumbent upon all scholars.

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In Makkah Al-Mukarramah, our Prophet (peace be upon him) used to call people with good words and a grand style as much as he could. He (peace be upon him) used to avoid anything that harms Da`wah. This was also the case when the Prophet (peace be upon him) migrated to Madinah till they were permitted to fight in the cause of Allah. When Allah (Exalted be He) gave him the power, he strove in the cause of Allah and fought against the unbelievers in order that they might follow the truth.

Du`ah should follow the example of the prophets (peace be upon them). They should do their best to inform people through the means and ways that help in achieving their purpose. However, those who are in authority should support the truth by force in a way that achieves the desired goal, not its opposite. This is the duty of rulers. They should enforce the truth in a way that helps to establish it without causing more evil.

Du`ah should inform rulers and those in authority through writing and conversations in order that the ruler

may cooperate with the prince, the prince may cooperate with the chieftain and the chieftain may cooperate with the householder. If this is done, cooperation will be achieved among all of them with a fair style and blessed Da`wah. There is no doubt that Da`wah contains enjoining good and forbidding evil. Moreover, Da`wah in general is included in enjoying what is good and forbidding what is evil. Allah (Exalted be He) says in His Glorious Book:❨ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ❩Likewise, Allah (Glorified and Exalted be He) also says:❨ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) ❩This Ayah (Qur'anic verse) is general and includes Du`ah and enjoining good and forbidding evil.

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It also includes everyone who shuffles the responsibility of reforming and Da`wah to the cause of Allah in lessons, sessions or the like. Moreover, if enjoining good is mentioned in general, it will contain Da`wah as in Allah's saying:❨ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden) ❩Therefore, it is incumbent upon every one to exert effort in establishing the truth as much as possible. The ruler has the greatest role to fulfill. Moreover, the prince in the village, town or the tribe should establish the truth as much as possible in words and actions. The householder should also establish the truth with his family as much as possible. Every human being should work according to his ability. Allah (Glorified and Exalted be He) says:❨ So keep your duty to Allâh and fear Him as much as you can ❩The Prophet (peace be upon him) said:❨ "Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ❩

Therefore, he who can change the evil by force like the ruler or the prince has to do so according to his abilities. The board of enjoining good and forbidding evil also has to work according to its own ability and likewise is the householder. However, whoever is not able to enjoin good and forbid evil by force has to do so by words and guidance in the best manner until the truth is established and evil is removed. Moreover, one has to keep on working without despair seeking

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Allah's reward. Therefore, he has to be patient. Allah (Glorified and Exalted be He) says:❨ By Al-'Asr (the time). ❩❨ Verily, man is in loss, ❩❨ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❩This is the trait of the successors and happy believers who have truthful belief and righteous deeds and recommend one another with truth and patience. Allah (Exalted be He) says:❨ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ❩The Prophet (peace be upon him) said:❨ "Whoever fulfills the needs of his brother, Allah will fulfill his needs". ❩Allah (Glorified and Exalted be He) says:❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩Therefore, it is obligatory to support the religion of Allah and care for His Commands by exerting one's utmost efforts to achieve that. It is also recommended for the believer to do his best in helping his brothers whether in their religious or worldly needs and to support them in doing goodness as possible as he can. By doing so, hearts may gather, cooperation and love will be achieved, goodness will be increased, and evil will be removed.

We ask Allah to guide all Muslims to what pleases Him and to guide us all to what brings benefit for peoples and states. I ask Allah also to guide those who are in authorities to what pleases Him everywhere and to set right their retinues.

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We also ask Him to set right the affairs of all Muslim scholars and support them to perform their duties. I also ask Him to grant success to all Muslim rulers everywhere to rule people according to Shari`ah (Islamic law) and use it in judgment. I supplicate to Allah to grant all those in authority, especially the Custodian of the Two Holy Mosques, deep understanding of their religion, guide them to what is good and use them in supporting the truth. May Allah guide them all to what is of benefit to people and countries, grant them understanding of religion, guide them and make them a cause of guidance to others! We also supplicate Allah (Exalted be He) to grant our scholars and all Muslims success in cooperation in righteousness and piety. He is the best and only One to be asked. Peace and Blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Stand of Islamic callers and scholars against the spread of falsehood

Q: Guiding people results from the spread of religious knowledge among them. However, it is evident that falsehood is much more prevalent through newspapers, mass media, and education curricula. What is the opinion of Islamic callers and scholars in this concern?

A: Indeed, this is a widespread fact throughout all ages, for a wisdom willed by Allah (Glorified be He). Allah (Exalted be He) says: ﴾ And most of mankind will not believe even if you desire it eagerly. ﴿ **Allah (Exalted be He) also says:** ﴾ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. ﴿ **Yet, this matter varies from one country to another and from one tribe to another. Generally, most people are misguided in this world in a variety of ways from one country to another, from one village to another, and from one tribe to another. The people of knowledge should be active. They should not be less active than the people of falsehood. Rather, the former should be more active than**

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the latter in manifesting Al-Haqq (the Truth) and inviting people to accept it wherever they are; in roads, cars, planes, spaceships, homes, and any place. They should forbid evil in a way that is good and teach in a way that is better with a good style, kindness, and leniency. Allah (Glorified and Exalted be He) says: ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified be He) also says:** ﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿ **The Prophet (peace be upon him) says:** ﴾ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴿

It is not permissible for scholars to keep silent and let the disobedient, Mubtadi` (one who introduces innovations in religion), and ignorant speak. This is a fatal mistake. It is one of the causes of spreading evil and Bid'ah (innovation in religion) and diminishing good and the Sunnah (whatever is reported from the Prophet).

The people of knowledge should declare Al-Haqq and call to it. They should resist evil and warn against it. Doing so must be based on knowledge and deep insight. Allah (Glorified and Exalted be He) says: ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿ **This can be reached through being careful in acquiring knowledge by means of studying at the hands of scholars and asking them about problematic matters, attending knowledge circles, reciting the Noble Qur'an and pondering upon it, and reviewing authentic Hadiths to benefit from them**

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and spread knowledge as you learnt it from scholars and cite the supporting evidence. The caller to Islam should have the characteristics of devotion, good intention, and humility. One should continue propagating knowledge with every might and power. Let not the people of falsehood be more active in spreading their falsehood. You should covet ways that benefit Muslims with regard to their religion and lives.

It is the duty of scholars, young and old, wherever they may be, to spread Al-Haqq supported by Islamic legal proof, to endear it to people, and to make falsehood hateful to them, and warn them against it. Allah (Glorified and Exalted be He) says: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **He (Glorified be He) says:** ﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

This is the way of the scholars wherever they are. They call people to Allah (Exalted be He) and guide them to good. They advise people kindly to obey Allah's Commands and avoid His Prohibitions, so their call can prove successful and everyone will eventually win and escape the conspiracy of enemies. Allah is the One Whose help is sought.

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Answering those who fabricate lies against the scholars

From: `Abdul `Aziz ibn `Abdullah ibn Baz **to our noble brother. May Allah guide him to what pleases Him!**

Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Your book dated 10/21/1397 A.H., has arrived, and may Allah guide you with His Guidance. I have not actually read your last book that you mentioned; in fact, it was given to your agent before I was able to read it. The manger of my office told me about it and said that it was very long, so I delayed reading it to a suitable time outside the office. But, as you asked for it before that time, I asked them to give it to your agent. I did read what was published in the Kuwaiti newspaper: "Al-Siyasah", which, as you mentioned, alleged that the Dean of the Islamic University of Madinah **had deemed as Kafirs (disbeliever) those who said that a man had landed on the surface of the moon or that the earth is round or that it rotates. "Al-Siyasah" quoted this from an explanation that was published by writers and authors from the Progressive National Unionist Party in** Egypt. **There is no doubt that by the dean of the university they are referring to me, because I am the one who wrote on this subject when the news of the moon landing was broadcast. Also, at that time, I was the dean of the university. There is no doubt, as you say, that there is a group of people who are fabricating lies against the scholars and others. There is also a group of people who report news in a false manner, as you said. The problem with the news is the reporters. Your article, which was published by an**

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American magazine and part of it quoted in "Al-I`tisam" magazine, was of the same nature. I have talked to His Majesty King Khalid **about this matter, in the presence of some scholars, because the article is dangerous. So I wanted to acquaint him with the situation and would now like to ask you to refute that information as a lie, because the enemies of Allah have lied to you and others. You have to make Tawbah (repentance to Allah) for this and inform all those who have read that article that you have done so. In this way, the matter will end and the truth will be clear. There is nothing strange about this, because if a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) appears, it is obligatory that it should be refuted in public, so that no one will be deceived by it.**

In this regard, there is the story of Hatib ibn Abu Balta`ah, **the famous Sahaby (Companion of the Prophet), who was one of** the Muhajirun (Emigrants from Makkah to Madinah). **He wrote to** the Quraysh **telling them that the Prophet (peace be upon him) intended to attack them, in the eighth year after the Hijrah (Prophet's migration to Madinah). Allah informed His Messenger about it, so the Prophet (peace be upon him) sent** `Aly ibn Abu Talib, Zubayr ibn Al-`Awam, **and** Miqdad ibn Al-Aswad **(may Allah be pleased with them) to find the woman who was taking the message. He told them that they would find her at** Rawdah Khakh. **They set off and found her there, and took the message from her. They brought the message back to the Prophet (peace be upon him), who then ordered Hatib to be brought to him. He (peace be upon him) asked him, in the presence of people, why he had written the message, and he gave the answer well-known to you.** `Umar **said his famous words when he asked the Prophet (peace be upon him) to permit him to kill Hatib, but the Prophet (peace be upon him) replied,** ("He witnessed the Battle of Badr.") **None of us are infallible; infallibility is only for Allah and His Messengers in what they inform us from their Lord (may He be Praised). A believer is tried and tested by their mistakes and by the lies that are told about them; therefore it is obligatory to refute lies and make Tawbah for things that are said, written, or done by mistake.**

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I read the refutation you wrote in the "Al-Madinah" newspaper and I ask Allah to guide us and you to understand His Din well and keep us firm on it. I ask Allah to grant us sincerity to Him and His servants in all that we do. I also ask Him to grant us true Tawbah from all sins and negligence, and to correct our hearts and deeds, indeed He is the All-Hearing and Ever-Near.

As for what was published about me in "Al-Siyasah", quoting from the explanation that was published by writers and authors from the Progressive National Unionist Party in Egypt, **that I denied man's landing on the moon and declared those who say this has happened or that the earth is round and rotates to be Kafirs, these are all sheer lies that have no basis in truth. The reporter may not have intended to lie, but he did not confirm the information before publishing it. I have published an article in which I clarified the response to those who deny**

the landing of men on the moon or declare those who believe in this to be Kafirs. I explained that it is obligatory upon those who have no knowledge to abstain from believing or refuting it until they receive the information that confirms it. I also confirmed the article with some quotes from the scholar Ibn Al-Qayyim **(may Allah be Merciful to him) that give evidence to prove that the earth is round. As for the rotation of the earth, I have denied this and explained the evidence that confirm its falsehood, but I did not declare those who believe that it does to be Kafirs, but I do so for those who say that the sun is static and does not move. This is because saying so contradicts the explicit texts in the Qur'an and the authentic Sunnah, which confirm that the sun and the moon run on their courses. I will send you a copy of my three articles on this subject. I will also write an article for "Al-Siyasah" clarifying the falsehood of what the reporter wrote about the four points mentioned above, and I will also publish it in other newspapers, In sha'a-Allah (if Allah wills), to inform readers about**

the mistakes and lies of the writers of the aforementioned explanation that was written about me. We ask Allah by His Most Beautiful Names and Attributes to guide us, you, and all our brothers to truly follow Al-Haqq (the Truth) and avoid falsehood, as He is the Most Bountiful and Most Generous.

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Chairman of the Departments of Scholarly Research, Ifta',

Da'wah, and Guidance

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Wahhabism does not antagonize Al-ul-Bayt

It is the Manhaj of the Salaf

Q: Is it true that Wahhabism antagonizes Al-ul-Bayt (members of the Prophet's extended Muslim family) and criticizes the Prophet (peace be upon him)? What is the essence of this Da`wah (call)? Why is it fought?

A: Wahhabism **is attributed to Shaykh Imam** Muhammad Ibn `Abdul-Wahhab, **who died in 1206 A.H. (may Allah be merciful with him). He invited people to Allah (Glorified be He) in** Najd. **He explained to people the essence of Tawhid (belief in the Oneness of Allah/ monotheism) and Shirk (associating others with Allah in His Divinity or worship). He invited people to worship Allah (Glorified be He) alone and to abstain from worshipping the deceased whom they claimed to be Awliya' (pious people), Jinn, trees, and stones or sought their help, beseeched them, and made vows to them. He and the scholars who followed him explained to them that this is a form of major Shirk (associating others in worship with Allah). He (may Allah be merciful with him) started his call in the middle of the twelve Hijri century until his death in 1206 A.H. Imam** Muhammad Ibn Sa`ud **(may Allah be merciful with him) who is the grandfather of today's Royal Family of** Al Sa`ud **helped and supported him. He was also supported by all those who have knowledge of the guidance and the Truth with which Allah (Exalted be He) sent Prophet Muhammad (peace be upon him). His call spread in** Najd **and the surrounding villages. He was supported by the scholars of the Sunnah in** Najd, Hijaz, Yemen, Egypt, Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq, India, **and so on. He called people to worship Allah (Exalted be He) according to what He has revealed to**

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Muhammad (peace be upon him). He invited them to worship Allah alone, devote all acts of worship to Him, and fulfill the testimony of Faith (none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah). He also called them to refrain from the practices of those who worship the graves and the Awliya' such as beseeching, seeking help, offering sacrifices, and making vows to others than Allah (Exalted be He). However, some people showed hostility to his call out of their ignorance of the guidance and the true religion which was revealed to the Messenger of Allah (peace be upon him) or due to following their whims. Shaykh Muhammad **(may Allah be merciful with him) and his followers love** Ahl-ul-Bayt **who followed in his (peace be upon him) footsteps. They know their virtues and they draw closer to Allah (Exalted be He) through loving them and asking Allah to forgive and bestow His mercy and pleasure upon them such as** Al-`Abbas ibn `Abdul-Muttalib, **the uncle of the Messenger of Allah (peace be upon him) and his sons, the fourth Rightly-Guided Caliphs** `Aly Ibn Abu Talib **(may Allah be pleased with him) and his sons;** Al-Hasan, Al-Hussein, and Muhammad **(may Allah be pleased with them), and the other members of** Al-ul-Bayt **who obeyed Allah and worshipped Him alone. The** Wahhabis **follow the Manhaj (methodology) of the Salaf (righteous predecessors) from among the Sahabah (companions of the Prophet, may Allah be pleased with them) and the Tabi`un (Followers, the generation after the Companions of the Prophet) in `Aqidah (creed), sayings, deeds and they hate whoever go against their Manhaj. This is the Truth which every Muslim should follow and call others to it. Allah (Glorified be He) says,** ﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴾

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﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾**Allah (Exalted be He) also says,**﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾

The Prophet (peace be upon him) said,﴿ "The people of my generation are the best, then those who follow them, and then those who follow the latter." ﴾**(Agreed upon by Al-Bukhari and Muslim)In his Khutbah (sermon), the Prophet (peace be upon him) used to say,**﴿ "The best of speech is the Book of Allah, and the best of guidance is the guidance brought by Muhammad. The most evil affairs are innovations; and every innovation is an error." ﴾**(Related by Muslim in his Sahih (authentic) book of Hadith)He (peace be upon him) also said,**﴿ You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is a Bid`ah (innovation in religion), and every Bid`ah is misguidance." ﴾**There are many Hadith that stress this meaning.**

Accordingly, the inquirer and others should know that the Wahhabis **are the followers of Shaykh**

Muhammad Ibn `Abdul-Wahhab **(may Allah be merciful with him) who supported and followed his call and invited people to it. They are not Mubtadi` (persons who introduce innovations in religion) and they neither show enmity towards** Ahl-ul-Bayt

nor criticize the Prophet Muhammad **(peace be upon him). They are following the footsteps of the Salaf from the Companions of the Prophet (peace be upon him) and those who follow them in righteousness. Their love for the Messenger of Allah (peace be upon him) is genuine and is greater than their love for themselves, their parents, and all people, for the Prophet (peace be upon him) said,** ﴿ "None of you believes until I am more beloved to them than their father, their children, and the entire human race." ﴾

It is also narrated that ﴿ `Umar (may Allah be pleased with him) said, "O Messenger of Allah! You are dearer to me than everything except my own self." The Prophet (peace be upon him) replied, "No, `Umar, you will not have true faith until I am dearer to you than your own self. `Umar (may Allah be pleased with him) then said, "You are dearer to me than my own self." The Prophet (peace be upon him) said, "Now, `Umar [you have true faith]." ﴾**A believer should love the Prophet (peace be upon him) more than himself.**

Following and adhering to his teachings and being aware of what contradicts them prove the sincere love to him. Allah (Glorified and Exalted be He) says, ﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." ﴾

Those who were hostile to this call are either ignorant of its teachings or following their whims, sacrificing their Hereafter for the sake of worldly gains, and supporting falsehood against the Truth out of ignorance or due to following whims. They are like the Jews who showed hostility towards our Prophet Muhammad (peace be upon him) and his message, which Allah (Exalted be He) sent him with, out of envy, hatred, and following their whims. We ask Allah to grant us safety and well-being.

Answering questions of Al Madinah Newspaper

Refuting the claims against Shaykh Al-Islam Muhammad Ibn `Abdul-Wahhab

and his Call

Q: What is the ruling on someone who attacks and slanders Imam Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him) and his Call, calling him a Mubtadi` (one who introduces innovations in religion) and an innovator of a fifth Madh-hab (School of Jurisprudence) and calling his followers Wahhabis? There are many false accusations made against the Imam.

A: This shows the claimer's ignorance. Those who opposed the Shaykh were of two types; Mushriks (those who associate others with Allah in His Divinity or worship) and they opposed him for calling to Tawhid (belief in the Oneness of Allah). They were misguided Mushriks. Others are ignorant people who were deceived by callers to falsehood whom they imitated blindly or unjustly. For example, Mushriks opposed the messengers of Allah and fought their Da`wah (calling to Islam) out of ignorance and misguidance. Others, like the Jews, intentionally opposed Allah's messengers and their Da`wah out of their envy, injustice and desire to follow their whims. May Allah save us!

Ruling on preferring a child with a gift

Q: In some cases, one child excels over the others in honoring and loving the parents, so the father may love him much and give him more than his brothers', thanks for the son's dutifulness to his parents. Is it permissible to reward a dutiful child for his dutifulness?

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A: Undoubtedly, some children are better than others; this is well known. Yet, the father has no right to favor one over the other because of this. On the contrary, he has to treat them all equally, as the Prophet (peace be upon him) said, (Fear Allah and treat your children equally.) **Thus, it is not permissible for a father to prefer one child over another based on this child's dutifulness. He has to treat them all equally and advise them all, so that they will all be dutiful to their parents and obedient to Allah and His Messenger (peace be upon him). Hence, a parent should not favor one child over the others in gifts or bequeath wealth to some of them and not the others. All of them should be equal in inheritance and in donations, according to what is prescribed in Shari`ah (Islamic law). It is well known in Islam that a male receives a share equivalent to that of two females. So when a father gives his son one thousand riyals, he should give the daughter five hundred riyals. However, if all the children are wise and tolerant, they may accept their brother taking more, without objecting in any way. If, for example, the children tell the father they do not mind him giving their brother a car or anything else, and he feels they really accept it not out of courtesy or fear of him, there is no harm in that.**

The point is that all children must be treated equally. On the other hand, if they are wise, whether they are males or females, and have no objection that one of them is granted something for special reasons, then there is no harm in that and they have the right to do so.

View on knowledge seekers and Du`ah's dependence on intellectual books instead of books of Shari`ah

Q 3: Some people read many intellectual and cultural books and think that they have become a scholar or a Da`y (caller to Islam), although they may have poor knowledge in Fiqh (Islamic jurisprudence) and have not read any books about Shari`ah (Islamic law). What is Your Eminence's opinion in this regard?

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A: Knowledge of Shari`ah is derived from what Allah and His Messenger (peace be upon him) have said, and not from someone else's words. The first source of Islamic knowledge is the Word of Allah and His Messenger, then the views of Muslim scholars who explain and interpret them for people. These scholars are Allah's successors on earth after the messengers. Allah (Glorified and Exalted be He) says: ﴾ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness) ﴿ **Here, knowledge refers to knowing Allah and His Religion. Allah (Exalted be He) says:** ﴾ It is only those who have knowledge among His slaves that fear Allâh. ﴿ **They are the messengers and their insightful followers, who follow this truthful religion and abide by the Qur'an and Sunnah (whatever is reported from the Prophet). Muslim scholars are the heirs of Messengers, since they explain the religion and guide others to Allah. Moreover, a true knowledge seeker studies and reflects on the Qur'an and Sunnah and learns from Muslim scholars. This is the way of acquiring knowledge of Shari`ah which involves doing acts of obedience, meditating and benefiting from others. A knowledge seeker should read a lot, with the aim of attaining as much knowledge as possible. They should reflect on knowledge and look for answers to unclear matters in trustworthy books of Tafsir (exegesis of the meanings of the Qur'an) such as Tafsir by** Ibn Kathir, Al-Baghawy **and others, in addition to paying great attention to books of Hadith. Furthermore, knowledge of Shari`ah should be taken from knowledgeable scholars among Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and not scholars of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic), innovators in religion or ignorant people. Anything that is not included in the Qur'an and Sunnah cannot be considered Islamic knowledge, even if it is useful in worldly affairs. Here, we are concerned about knowledge that is useful in the Hereafter, which eliminates ignorance, clarifies the religion and shows people what Allah has made lawful and unlawful to them. Indeed, this is the true knowledge of Shari`ah.**

Advice for the Du`ah not to be impatient in reaping the fruits of their Da`wah

Q: What is your advice to the Du`ah (callers to Islam) who are impatient for the fruits of Da`wah (calling to Islam)?

A: It is obligatory upon Du`ah to practice patience and persistence, in order to guide and help people comprehend the religion, so that they can recognize the Obligations and Prohibitions of Allah out of insight. It is a must to be careful and ascertain, so that the laypeople and learners can comprehend what is being preached to them. There is nothing wrong with repeating and paraphrasing sentences to clarify to the questioner or the attendants the meaning intended by the teacher or the guide. It may happen that the attendants do not understand the language in use, so the teacher or the guide should repeat and paraphrase until the meaning is grasped and the evidence is established. This must be done with patience. Allah (Exalted be He) says: ﴾ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴿ **He (Glorified be He) says:** ﴾ And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but from Allâh. ﴿ **May Allah grant us success!**

It is not only the Hanbalis who are Salafiyyah

Q: is it correct that the Hanbalis are the only Salafiyyah (those following the way of the righteous predecessors)? What is the truth about the Salafiyyah? Is it a synonym for strictness and rigidity as some propagate?

A: This is not true. The Salaf (righteous predecessors) were the Sahabah (Companions of the Prophet, may Allah be pleased with them) and those who followed their way from among the Tabi`un (Followers, the generation after the Companions of the Prophet) and their successors among** the Hanafis, Malikis, Shafi`is, Hanbalis, **and others who followed Al-Haqq (the Truth) and adhered to the glorious Qur'an and the purified Sunnah (whatever is reported from the Prophet) in regard to Tawhid (belief in the Oneness of Allah/ monotheism), the Names and Attributes of Allah, and all matters of the Din (religion of Islam). We ask Allah to make us among them and to help all Muslims everywhere - governments and people - to adhere to His Glorious Qur'an and the Sunnah of His Honest Messenger, to rule by them, to seek judgments from them, and to avoid anything that contradicts them. He is the Guardian of this and the One Who is Capable of doing so. May Allah grant us success!

Warning against talking about people's honor and Ghibah

Q: What is Ghibah? What is the ruling on transgressing against the honor of people? Is it permissible to sit with a person who backbites others?

A: Saying things about Muslims which they dislike is a major reprehensible matter in religion, falling under the prohibited backbiting. It is regarded as a major sin according to Allah's Saying:﴾ And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. ﴿Muslim narrated in his Sahih (authentic) Book of Hadith,on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Do you know what Ghibah (backbiting) is? They (the Companions) said, "Allah and His Messenger know best." Thereupon, he (the Prophet) said, "(It is) to say about your brother what he dislikes." It was said to him, "O Allah's Messenger, What if my brother has what I mentioned?" He said, "If he has what you assert, you have already backbitten him, and if he has not, it will be a false accusation." ﴿(Related by Muslim)

Moreover, it is authentically reported that the Prophet (peace be upon him) saw on the night of Mi`raj (Ascension to Heaven) people who had copper fingernails with which they scratched their faces and chests.﴾ He asked Jibril (Gabriel), "Who are these?" He replied, "These are the people who backbite others and talk badly about their honor." ﴿Therefore, you and other Muslims should avoid sitting with those who backbite Muslims and advise them to abandon this ill deed. The Prophet (peace be upon him) said,﴾ Any of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith). ﴿If he does not comply with what you recommended him to do, then do not sit with him, for this is among the acts of resisting evil.

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General advice to the Afghani officials

From 'Abdul-'Aziz ibn 'Abdullah Ibn Baz, **the general Mufty of the Kingdom of Saudi Arabia, to the honorable brother, president of the Islamic State of Afghanistan, Shaykh Burhanuddin Rabbani and all Afghan officials and fighters. May Allah guide them to what pleases Him, grant them wisdom, set right their affairs, support Al-Haqq (the Truth) with them and guard them against the insinuations of Satan and delusive Fitnahs (trials). Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Muslims feel sad and the enemies happy due to the Fitnahs and fighting that took place among you, which resulted in huge deaths, waste of money, displacement of people to the sorrow of Muslims and joy of enemies. Dear brothers, fear Allah with regard to your religion, souls, people and money and repent to Him of your bad actions and solve your problems with understanding, peaceful means and consultation. Praising the believers, Allah (Glorified be He) says in Surah (Qur'anic chapter) Al-Shura:﴾ And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. ﴿This is the way which you

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should adopt and follow with regard to any disagreement, taking into consideration obeying Allah and His Messenger, adhering to His Religion, having mercy upon the people, bringing them benefit and warding off evil and cooperating with your fellow Muslims who rejoice at your union and cooperation and grieve at your disunity and disaccord.

Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿He (Glorified be He) says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿The Prophet (peace be upon him) said:﴾ "A believer to another believer is like a wall of bricks supporting each other." While saying so the Prophet (peace be upon him) interlocked his fingers. ﴿He (peace be upon him) said:﴾ "Religion is based on advising one another," and repeated it three times. Upon this it was said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the leaders and the general Muslims." ﴿He (peace be upon him) said:﴾ The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. ﴿There are so many Ayahs (Qur'anic verses) and Hadiths to the same effect.

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O disputed brothers and officials, you should fear Allah and remember that you will stand before Allah (on the Day of Resurrection) and He will ask you about the dispute that took place amongst you and its reasons and motives. In Surah Al-Hijr, Allah (Glorified and Exalted be He) says﴾ So, by your Lord (O Muhammad صلى الله عليه وسلم), We shall certainly call all of them to account. ﴿﴾ For all that they used to do. ﴿The Prophet (peace be upon him) said:﴾ All of you are guardians and are responsible for your charges. ﴿He (peace be upon him) also said:﴾ O Allah, who (happens to) acquire some kind of control over the affairs of my Ummah (nation based on one creed) and is kind to them, be kind to him, and (who happens to) acquire some kind of control over the affairs of my Ummah and is hard upon them, be hard upon him. ﴿There are so many Hadiths to the same effect.

We ask Allah with His Most Beautiful Names and Lofty Attributes to join your hearts in righteousness, set right your affairs, entrust them to pious rulers, protect you against the evil of yourselves, Satan and the enemies of Islam, fix your and our intentions, utterances and deeds and grant us and all Muslims a good end. He is the One Who is Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh

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An appeal to support

the High Commission for Aid of Bosnia and Herzegovina

His Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah Ibn Baz, the Grand Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia, and the head of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta', calls for supporting the High Commission for raising funds for the Muslims of Bosnia and Herzegovina, whether from Zakah or others, so that it resumes its blessed activities.

His Eminence gave the following piece of advice:

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to whoever may receive it among the Muslims who want to do something beneficial, support the needy and contribute to establishing Masjids (mosques) and charitable projects. May Allah guide them and help them support His religion. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is my pleasure to inform everyone of what is done by the High Commission for raising funds for the Muslims in Bosnia, giving aid to the poor, establishing Masjids (mosques), schools and hospitals, in addition to other facilities for the Muslims there. This Commission is presided by His Highness, Prince Salman ibn `Abdul-`Aziz, Prince of Riyadh, may Allah guide him to success, and it has been very useful to the people.

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I hope that everyone who reads my letter confidently will anticipate Allah's Recompense in supporting the Commission from the Zakah funds and other means, so that it continues its blessed activities in supporting the Muslims, spreading the Da`wah (calling to Islam) among them, educating their children, providing health care for them, and rehabilitating their Masjids and schools. This clearly deserves great rewards.

May Allah reward you well for it, according to His saying,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿He (Glorified be He) also says,﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿He (Exalted be He) also says,﴾ So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. ﴿He (Glorified and Exalted be He) also says,﴾ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴿He (Glorified and Exalted be He) also says,﴾ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. ﴿

The Prophet (peace be upon him) said,﴾ If somebody gives in charity something equal to a date from their lawful money, for nothing is accepted by Allah except what is lawful, Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up their foal or young camel, until it becomes like a mountain. ﴿The Prophet (peace be upon him) also said,﴾ There will be no one among you but their Lord will talk to them on the Day of Resurrection, and there will be no mediator between them and Allah. They will look to their right and see nothing but their deeds which they have sent forward; they will look to their left and see nothing but their deeds which they have sent forward; and they will look in front of them and see nothing but Hellfire facing them. So save yourself from Hellfire, even with half a date (given in charity). If you cannot find half a date, (you can do it through saying) a good pleasant word (to your brethren). ﴿

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There are many Ayahs and Hadith that urge on giving Sadaqah (voluntary charity) and spending in charitable channels. The Commission has two separate accounts, one for Zakah and the other for other purposes.

May Allah guide you and us to all what pleases Him; may Allah make you and us among those who hasten to perform every good deed; may Allah protect you and us from the evil within ourselves, our misdeeds and delusive Fitnahs (trials); may Allah bless you in what He gave to you, grant you more of His Bounty, guide the Commission and its President to all goodness, give them double reward, bless their efforts and make Al-Haqq (the Truth) triumph through them. He is the Only One Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh.

Grand Mufty of the Kingdom of Saudi Arabia,

head of the Council of Senior Scholars

and the Departments of Scholarly Research and Ifta'

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Urging Muslims to donate

and help the needy

In the Name of Allah, Most Compassionate, Most Merciful! All praise be to Allah, the Lord of the universe! The good end will be for the pious persons. Peace and blessings of Allah be upon the servant of Allah and His Messenger and Prophet Muhammad and upon his family, Companions and those who followed his guidance! I would like to thank my brothers who are working in the International Islamic Relief Organization for their good efforts and blessed deeds in helping Muslims everywhere, relieving the needy, consoling the poor and teaching people what they need with regard to their religion, what is obligatory upon them and what is prohibited for them. I would like to thank them for what they do of caring for Masjids (mosques), schools, orphanage and other institutions that bring benefit for Muslims in the four corners of the globe. We came to know of their news, works and medical efforts what pleases me and every Muslim who came to know of these efforts. On this occasion, I advise them to double their efforts in serving all Muslims by doing that sincerely for the sake of Allah. I advise them also to do their duties in the best way to those who deserve it. Allah (Glorified and Exalted be He) says:﴾ Verily, Allâh commands that you should render back the trusts to those to whom they are due ﴿Describing the traits of the believers, Allah (may He be Praised) says:﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿

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Allah (Glorified and Exalted be He) says:﴾ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ﴿and:﴾ Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). ﴿and:﴾ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴿and:﴾ Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise). ﴿The pious are those who give back the trusts, fear and glorify Allah, observe sincerity in worship, do their duties, perform the duties of the servants of Allah and eschew what is prohibited for them. Those are the pious persons and the true believers who give back the trusts to those who deserve it. Allah (may He be Praised) says with regard to them:﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿

I advise them to pay attention to all poor Muslims and refugees. I recommend them also to pay more attention to Muslims more than anyone else. But there is no harm to help non-Muslims for the sake of encouraging them to embrace Islam. This is because Allah prescribed a share for Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam) from the money of Zakah and a right in the public treasury in order to attract them to Islam, strengthen faith in their hearts and invite non-Muslims to Islam. One of the most important aspects that they should pay attention to is education. You should pay attention to teaching and guiding ignorant persons. You should teach people the sound `Aqidah (creed) and help them to understand their religion well. You should also distribute useful books especially copies of the Qur'an. Distributing copies of the Qur'an among Muslims is one of the most important tasks. This is because the book of Allah contains guidance and light. Moreover, it is the noblest, soundest and most truthful book. Allah (Glorified and Exalted be He) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿

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He (Exalted be He) says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿and:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿and:﴾ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴿and:﴾ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise. ﴿

Allah (Glorified and Exalted be He) says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿and:﴾ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴿The Prophet (peace be upon him) said in the Farewell Khutbah (sermon) on the day of `Arafah: ﴾ I am leaving you that which if you stick to it will not go astray: the Book of Allah. ﴿The Prophet (peace be upon him) pointed out that if Muslims stick to the Qur'an, they will not go astray. Sticking to the Qur'an means sticking to the Sunnah, because Sunnah is the second revelation. Allah orders us in the Qur'an to follow the Sunnah, obey the Messenger and stick to His religion. Allah (Exalted be He) says:﴾ Say: "Obey Allâh and obey the Messenger ﴿and:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿Obeying the Messenger is inseparable part of

obeying Allah. Whoever obeys the Messenger obeys Allah. We advise you also to pay great attention to the Qur'an and the purified Sunnah. There is no salvation or happiness except with following the Qur'an and the Sunnah in words, action and creed.

The council and scholars everywhere should cooperate on achieving this matter through giving the rights to those deserving it, teaching the ignorant, guiding those who has gone astray, enjoining good and forbidding evil. This is the way of Allah and the Straight Way or Path. Allah (Glorified and Exalted be He) says:❨ Guide us to the Straight Way. ❩and:❨ And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it ❩Allah (Exalted be He) says concerning the due right of the Prophet (peace be upon him):❨ And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh’s Religion of Islâmic Monotheism). ❩

Setting right the creeds of people, directing them to goodness, teaching them what is incumbent upon them and warning them against what is prohibited for them are more important than setting right their bodies and living. This is because the soundness of religion takes precedence over the soundness of bodies and living. Therefore, it is incumbent upon the Organization, scholars, Du`ah (callers to Islam) and rulers everywhere to pay attention to setting right the affairs of the religion, teaching people, directing them to the truth and guiding them to the purpose for which they were created - that is, Tawhid (belief in the Oneness of Allah/ monotheism), obeying Allah and sticking to His religion. They should also be cautious against what is prohibited for them. They should not transgress the boundaries set by Allah. This is what is incumbent upon all those in authority. They have to obey Allah and His Messenger, teach people the religion of Allah, guide them to the truth and help them to follow the truth.

This is what is incumbent upon rulers. We ask Allah to grant them success, support them, set right their affairs and their retinue and grant our rulers in this country success in doing all that is good.

This means that it is incumbent upon the Organization and those who are working in it to pay great care for religion and education which takes precedence over caring for bodies and rescuing the poor and the needy from hungry. They should care for both of them. Their care for religion and morals should be greater than their care for other things. This is because doing so is the salvation in this world and the Hereafter. Allah (Exalted be He) says:❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩and:❨ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❩❨ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur’ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ❩

The Prophet (peace be upon him) said:❨ The best among you (Muslims) are those who learn the Qur’an and teach it. ❩and:❨ Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. ❩Allah (Glorified and Exalted be He) says:❨ And this is a blessed Book (the Qur’ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ❩

Teaching people the Qur'an, the Sunnah and what should they learn is more

better and greater. This is the duty of scholars, rulers, those in authority and those who are working in the Organization and other entities. They have to care for religion before anything else. They should also care for distributing useful books and encouraging Du`ah. They should work to increase the number of Du`ah and spread them among people as doing so brings great benefit. This is also one of the means of encouraging them to understand their religion and remove their ignorance with regard to what is incumbent upon them. This will bring them happiness, great reward and good outcome if they sincerely stick to the religion of Allah (Glorified and Exalted be He). This is the way of happiness and salvation. Moreover, they have to care for the poor and the needy and distribute food and clothes among them with justice and truth. One of the aspects of Allah's mercy is bringing benefit to people in the four corners of the globe by virtue of this Organization and others.

We ask Allah to grant those who do this duty support and great reward. By this occasion, I would like to thank our government, headed by the Custodian of the two Holy Mosques, may Allah grant it success. We ask Allah to grant him well-being, good health and success to him, his First Deputy Prince `Abdullah, and the Second Deputy Prince Sultan. We ask Allah also to grant princes, ministers and officials success. We thank them all for their good efforts they exert for the sake of Islam and Muslims in supporting this Organization and other things that bring benefit to Muslims and help them to obey their Lord. Therefore, we thank them for these efforts.

We ask Allah to increase us in what is good. We ask Him also to grant them and us success and sincerity in words and deeds.

I would like to thank our brothers who participated in this Organization in the past and in these days. We thank them for their efforts and deeds and we ask Allah to multiply their rewards and replace for them what they spent. Allah (Exalted be He) says:(and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.)Allah (Glorified and Exalted be He) says:(Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.)(That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).)Allah (Glorified and Exalted be He) also says:(and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.)and:(Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.)and:(And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and `Umrah), you will certainly find it with Allâh, better and greater in reward.)Everyone who spends in the cause of Allah will have what he spent be replaced with what is better than it. Moreover, he will get the reward from Allah.

We ask Allah to grant us all success in what pleases Him. We ask Allah to set right the affairs of all Muslims everywhere, grant them good understanding of their religion, appoint as leaders for them the best among them and set right their leaders. We ask Allah to set right the affairs of our leader, support them in doing what is good, set right their retinue, support them with the truth and make us, you and them from the truly guided and righteous servants. He is the Most Bountiful and Most Generous.

All praise be to Allah, the Lord of the universe! All peace and blessings of Allah be upon our Prophet Muhammad and upon his family, Companions and those who followed them with righteousness till the Day of Judgment!

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The Riyadh explosions were a terrible crime, evil, and an enormous injustice

Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, the Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia and Chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta' affirmed that the explosions that occurred in Riyadh last Monday were a great evil and tremendous Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that caused the death of many people and great corruption in the country. It also damaged the peace and destroyed many houses, cars, and other things.

His Excellency also confirmed that the vicious souls of those who did this are filled with hatred, envy, evil, and corruption, and that they do not have true Iman (Faith) in Allah and His Messenger.

He advises anyone who knows anything about those criminals should report them, as doing so would be to cooperate in removing sins and aggression and to cooperate in establishing justice against and punishment for those aggressors.

This was His Eminence's answer to the question posed by "Al-Madinah" newspaper concerning the punishment for those who aim to destabilize security, as happened due to the explosions in Riyadh. Those criminals have caused a destabilization in the security, killed innocent people, and scared the Servants of Allah (Glorified and Exalted be He). The following is the text of his answer:

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There is no doubt that this disaster was a great evil and Munkar that caused great corruption and tremendous injustice. There is also no doubt that those who did this do not believe in Allah and the Last Day. No believer who has true Iman in Allah and the Last Day would commit such a criminally evil act that would cause such great harm and devastation. Those who committed this act and others like it have souls that are filled with hatred, envy, evil, corruption and lack of Iman in Allah and His Messenger. We ask Allah for well-being and protection and to help those in authority to find those criminals and punish them for their crime, as their crime is great and their corruption is tremendous. There is neither power nor might except with Allah! How could a Mu'min (believer) or a Muslim commit such a grave crime that leads to great injustice and corruption, and kills and injures innocent people without any right? This is a great corruption and crime. We ask Allah that those responsible for this be caught and punished. We ask Allah to defeat them and their helpers and help those in authority to find and punish them for their evil and criminality.

I advise and urge all those who have any information about any of them to inform the relevant authorities about them, as this is cooperating in removing evil and aggression and protecting people from them. It will also help to establish justice against those evil doers, about whom and those like them Allah (may He be Praised) says:

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﴿ The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. ﴾

If those who take 5, 10, or 100 Riyals from people by force are committing corruption in the land, then how much worse are those who shed blood, destroy crops and livestock and oppress people? These are great crimes and tremendous corruption.

Taking money by force on the road or in markets is a great evil and tremendous Munkar, but these explosions caused the death and injury of many people, corruption in the land, and the destruction of houses, cars, and other things. There is no doubt that this is one of the greatest crimes and those who did this deserve to be killed and their hands and legs cut off in recompense for what they did. We ask Allah to thwart their endeavors, for them to be found, and for Allah to safeguard us from their evil and the evil of those like them. We supplicate to Allah to cause them to be defeated and to make their plans destroy them and those like them. He is the Most Bountiful and Most Generous. We ask Allah also to grant the state success in finding and punishing them with what they deserve. There is neither might nor power except with Allah.

Call for financial contributions in support of Qur'an memorization

Shaykh `Abdul-`Aziz ibn Baz, Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia and Chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta' said:

The Charitable Society for Qur'an Memorization in Riyadh was established some years ago. It has established learning circles in some Masjids (mosques) and expanded its activities to many districts of the Kingdom for a large number of Muslim boys and girls. Allah has made it a source of benefit for many Muslims, whose effects are now evident. It has also now inaugurated a private institute to teach the Qur'an and principles of the Islamic sciences in Riyadh. This was done under the patronage of the state.

The society depends upon Allah, and then the support it receives from our government through the Ministry of Islamic Affairs and Endowments and donations from charitable people. Making financial contributions for the teaching of the Qur'an and facilitating that for Muslims is considered to be a great service to the Book of Allah. The reward of this good deed remains forever ongoing and does not come to an end. It was authentically reported that the Prophet (peace be upon him) said, "When someone dies, their works (righteous acts) come to an end, apart from three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who prays for them." Spending on this is considered to be Sadaqah Jariyah and useful knowledge.

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Warning against seeking help from and believing in diviners and soothsayers

All praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions and those guided by his guidance!

I read a printed advertisement by someone calling himself Ibrahim Al-Yahudy (Abraham, the Jew) **from** Marrakesh, Morocco. **In this advertisement, he invites people to send or call to ask him about problems related to their families, sons, daughters who have not yet gotten married, for example, business,...etc.**

I would like to warn my Muslim brothers against these advertisements, as they are among the worst of evils. It is not permissible to ask or believe this man, for he is a diviner and the Prophet (peace be upon him) warned us against going to or believing a diviner. The Prophet (peace be upon him) is authentically reported to have said, ❪ "Whoever goes to a diviner and asks him something and believes in his words, will have his Salah (Prayer) rejected for forty nights." ❫ **He (peace be upon him) also said,** ❪ "Whoever visits a diviner or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (peace be upon him)." ❫ **There are many Hadiths to the same effect.**

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Thus, it is the duty of all Muslims to beware of asking and believing these diviners wherever they may be. Moreover, Muslims should warn others and disapprove of those who resort to soothsayers or believe them. These efforts aim at protecting Tawhid (monotheism) from Shirk (associating others with Allah in His Divinity or worship) and ways leading to it and at refuting those who claim to know the Ghayb (unseen), lie to people, take their money unlawfully and make them commit unlawful acts. May Allah protect Muslims from their evil, grant Muslims understanding of religion and save them from misguiding trials! I ask Allah to disgrace the enemies of Islam and callers to disbelief and falsehood, for He is Most Generous. Peace and blessings be upon our Prophet Muhammad, his family, Companions and those guided by his guidance!

The General Mufti of the Kingdom of Saudi Arabia,

Chairman of the Departments of Scholarly Research and Ifta'

and President of the Council of Senior Scholars

'Abdul-'Aziz ibn 'Abdullah Ibn Baz

Soothsayers claiming the knowing of Ghayb through demons

Q: What is the ruling on going to diviners and soothsayers seeking healing in case of necessity?

A: It is not permissible to go to or ask soothsayers, diviners, and fortunetellers. Instead, they should be resisted and punished, for the Prophet (peace be upon him) said, ("Whoever goes to a diviner and asks him something and believes in his words, will have his Salah (Prayer) rejected for forty nights.") **(Related by Muslim)He (peace be upon him) also said,** ("Whoever visits a diviner or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad.") **When he (peace be upon him) was asked about diviners, he said,** ("Do not go to them.")

Soothsayers claim to know the Ghayb (unseen) with the help of demons. It is not permissible to go to or ask diviners about anything. Rather, their act should be disapproved and they must be punished, so as not to return to their evil practice again. However, Muslims can go to righteous people known for saying Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).

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Vainness of going to a soothsayer

His Eminence Shaykh 'Abdul-'Aziz bin 'Abdullah Ibn Baz, the General Mufti of the Kingdom of Saudi Arabia, President of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta', explained that the Messenger of Allah (peace be upon him) forbade going to and asking soothsayers. His Eminence reminded us of the Hadith where the Messenger of Allah (peace be upon him) said,("Whoever goes to a diviner and asks him something and believes in his words, will have his Salah (Prayer) rejected for forty nights.")(Related by Muslim in his Sahih (i.e. authentic) Book of Hadith)Furthermore, the Messenger (peace be upon him) said,("Whoever visits a diviner or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (peace be upon him).")

In addition, His Eminence told us that some people asked the Messenger of Allah (peace be upon him) about going to soothsayers, and he said,("Do not go to them, it is nothing (i. e., it is a mere superstition)." It was said, "O Messenger of Allah! They say truthful things at times." Thereupon he said, "That is a word which a jinn steals (hears) and then says it to his human friend, who is a diviner or soothsayer. This word is the truth but whatever else he says is a lie mixed with another hundred lies.")In another narration, he (peace be upon him) said,("...is mixed with more than one hundred lies. Then people would say, 'He told the truth regarding such-and-such a thing on such-and-such a date?' Thus, the soothsayer will be believed in all the lies he says.")

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Diviners have friends from the demons among jinn and they are called "the chiefs". Shaykh Ibn Baz explained the matter saying that those friends of the jinn convey some matters of the Ghayb (unseen) and what happens to humans in other countries. This fact was known since the Jahiliyyah (pre-Islamic time of ignorance) and during Islam. The jinn would tell their human sorcerer friend about matters that take place in a certain country at a certain time, as jinn transmit the news to one another. Demons among the jinn transmit the news even faster all around the world. Therefore some people may be deceived by the truthful accounts sorcerers relate and then believe the lies. The Shaykh said that the jinn may steal (hear) some of what goes on between the angels in the heavens and thus know what Allah has said to the angels about people and what they do. When demons among jinn hear something, they tell it to their human friends among diviners, soothsayers and sorcerers who convey it to the people. The General Mufti of the Kingdom of Saudi Arabia added that sorcerers do not just convey information, but they add many lies to it and take people's money unjustly.

That is why people believe and go to diviners and soothsayers. Sick people hold on to false hopes of fortunetellers due to their reputation of being truthful. Shaykh Ibn Baz stressed the prohibition of going to, asking and believing sorcerers, even if they are sometimes truthful. The Messenger of Allah (peace be upon him) forbade going to, asking and believing them and this is a duty on every Muslim. Moreover, His Eminence called sick people to seek treatment in what Allah has made lawful, such as reciting Qur'an and taking lawful medicines prescribed by doctors. These are the lawful ways of seeking treatment and they allow a Muslim to dispense with unlawful means, as the Shaykh has said.

Important questions and answers

A- The Anti-Christ

Q: Is it stated that the One-Eyed Al-Dajjal reveals his leg or not?

A : As far as we know, this is not mentioned in any Hadith. Yet revealing the leg is proven for Allah (may He be Praised and Exalted) on the Day of Resurrection. Allah (may He be Praised) says:﴾ (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so. ﴿**It is obligatory to attribute this to Allah (may He be Praised and Glorified) in a manner befitting Him, for none of His creation resembles Him. Allah (Glorified and Exalted be He) says:**﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

Al-Dajjal claims and makes things through which he confuses people. He is called Al-Dajjal due to his telling many lies and the extraordinary things he does, such as ordering the heaven to rain and the earth to grow plants and his killing of some people who will be brought to life again. It will not take a long time till his affair be disclosed. At first he will claim that he is a prophet and then he will claim that he is the lord of mankind, which is the gravest lie and fraud. Allah (Exalted be He) will then order `Isa ibn Maryam (peace be upon him) to descend and kill him at the gate of Ludd **in** Palestine **along with** the Jews **as indicated by several Hadiths reported from the Prophet (peace be upon him).**

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B- Sighting Allah and His Talk to His creatures on the Day of Resurrection

Q: It is stated in a Hadith: (Three persons will be brought before Allah on the Day of Judgment: One of them will be asked: "You said: 'I fought for Your Cause till I was martyred'...") **Does this mean that the disbelievers will see the Lord of the worlds on that Day?**

A : Yes, this is a Sahih (authentic) Hadith. The Lord will speak to all His creatures. The Prophet (peace be upon him) said:(There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourselves from the (Hell) Fire even with half a date (given in charity), or even with a good word.)**(Agreed upon by Imams Al-Bukhari and Muslim).Yet, such speaking does not entail sighting, because there is a difference between speaking and sighting. Allah (may He be Praised and Exalted) will speak to all His creatures but only the believers will see Him.**

As for the full text of the Hadith you have mentioned, it reads:("Three (persons) will be brought at the Last Day: One who used to fight in the Cause of Allah, one who used to recite the Noble Qur'an, and one who used to give in charity: (Some group of) the men who recited the Qur'ân and acquired knowledge will be asked (each of them): 'For what did you acquire knowledge and recite the Qur'ân?' He will say: 'I recited the Qur'ân and acquired knowledge, seeking Your pleasure.' Allah will say: 'You have told a lie.' The angels will say: 'You have told a lie. You acquired knowledge so that you might be called "a scholar", and you recited the Qur'ân so that it might be said "He is a Qari' (i.e. reader of the Qur'an)," and such has been said.' Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then (some group of) those who used to fight in the Cause of Allah shall be brought (before the Judgment Seat). Each of them will be asked, 'For what did you fight?' He will say,

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'I fought for You. I was commanded to fight in Your Cause and I fought until I died as a martyr.' Allâh will say: 'You have told a lie.' And the angels will say: 'You have told a lie. You fought so that you might be called a brave warrior. And you were called so.' (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then (some group of) those who used to give in charity will be brought forward (before the Judgment Seat). Each one of them will be asked, 'For what did you give in charity?' He will say, 'I was commanded to give in charity for Your Cause. Thus, I spent money in every cause in which You wished that it should be spent.' Allâh will say: 'You have told a lie.' And the angels will say: 'You have told a lie. You did (so) that it might be said about (you): "He is a generous fellow", and so it was said.' Then, Allâh will pass orders and he will be dragged with his face downward and thrown into Hell.")This Hadith as well as similar Hadiths warn against show-off and insincere work. Allah (Exalted be He) says:(So woe unto those performers of Salât (prayers) (hypocrites),)(Those who delay their Salât (prayer from their stated fixed times).)(Those who do good deeds only to be seen (of men),)(And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).)Here "woe" refers to the severity of punishment. We seek refuge with Allah from this - there is no might nor strength save in Allah. Such meaning is also reflected in the Ayah wherein Allah (Exalted be He) says:(Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.)

A question about translating introductory books to Islam into many languages

Q: We see that there are many disbelievers in our country - may Allah protect it - who, if we talk to them about Islam, would like to learn more about this Din (religion of Islam). Unfortunately, there are no books that have been translated about Islam.

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How nice it would be if Dar Al-Ifta (House of Fatwa) would print these books in many languages in great numbers to be put in Masjids (mosques), companies, and other places! Proclamation of the Message is a duty laid on this upright country. It must perform it and not waste the chance of guiding these people in our country. May Allah grant us success!

A: This is correct and very important. May Allah bless you! We ask Allah to support us in doing this, as it is a duty obligatory on us and on the Ministry of Islamic Affairs, the World Assembly of Muslim Youth, the Muslim World League, and all those who can do this from among the Muslim scholars and leaders. It is included in the Words of Allah (Exalted be He):﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching ﴿**And when He (may He be Praised and Exalted) says:**﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿**And also His Saying (may He be Praised and Exalted):**﴾ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿**The Prophet (peace be upon him) said,**﴾ "Anyone who guides to good will have a reward like that of the one who does it." ﴿**The Prophet (peace be upon him) also said to** 'Aly **(may Allah be pleased with him), when he sent him to** Khaybar **to call** the Jews **to Islam and to strive against them,**﴾ "By Allah! If Allah guides one man through you it is better for you than red camels (i.e. the most valuable possession." ﴿**There are many Ayahs (Qur'anic verses) and Hadith to this effect. All efforts that are exerted in this regard are beneficial and useful. We ask Allah to grant us and all Muslims success in this duty.**

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There are books that have been written for this purpose and distributed. The Du'ah (callers to Islam) have been asked to go to those people in their work places, in the hope that Allah will benefit them through this. We ask Allah to guide all people.

Ruling on entering the bathroom with a Mus-haf, and ruling on tearing papers wherein there are some Qur'anic Ayahs

Q : I am accustomed to carry a Mus-haf (Arabic Qur'an) in my pocket so that I can read in it wherever I might be. However, I enter the bathroom while it is in my pocket. Is there any thing wrong in this? Sometimes I write down some Ayahs on sheets of paper to help me memorize them. After learning them by heart I tear these sheets of paper and throw them into the wastepaper basket. Is there any thing wrong in this? Appreciate your guidance may Allah guide you!

A : It is not permissible to enter the bathroom with a Mus-haf, except when there is a necessity, i.e. it will be stolen if you do not do so. In this case, there is no harm in doing so. Concerning tearing such sheets of paper wherein there are some Qur'anic Ayahs written after memorizing the Ayahs, there is no harm in doing so on condition that you tear them up, so that they do not bear any word of the Qur'an, i.e. tearing them up completely. You can also bury them in good land or burn them. Tearing them up while they still bear Ayahs that could be read, is not sufficient.

Answering questions raised by Al-Madinah newspaper

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah Ibn Baz, the General Mufti of the Kingdom of Saudi Arabia and President of the Council of Senior Scholars and Chairman of the Department of Scholarly Research and Ifta', stated that there are many callers to falsehood and that it is obligatory to beware, verify, and refrain from listening to the followers of falsehood and false rumors. However, the callers to good, who are trusted, should be consulted and have their news adopted.

The one who seeks to reconcile people should be characterized with forbearance, fear of Allah, and generosity. Such a person deserves to be aided and supported even with the money of Zakah.

His Eminence added that arrogance leads to oppression, lying, and unfairness in words and deeds and that those who are arrogant are liable to be destroyed by Allah. Thus, it is obligatory for every Muslim to be modest and beware of arrogance and remember the Majesty of Allah (Exalted be He). Such statements were delivered by His Eminence in reply to some questions posed by Al-Madinah newspaper.

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A- How to cure haughtiness and be modest

Q: There are many legal texts from the Qur'an and the Sunnah recommending modest acceptance of Truth and kindness to people. Such texts praise those who are modest and mention their instant reward. On the other hand, there are also many legal texts forbidding arrogance and haughtiness and displaying the punishment for such people. Thus, how can a person cure himself of haughtiness and be modest?

A: There is no doubt that it is obligatory upon every Muslim to beware of haughtiness and seek modesty. The Prophet (peace be upon him) said:("Whoever humbles himself to Allah, He elevates him a rank.")The arrogant person is liable to be destroyed by Allah (Exalted be He). We implore Allah to grant us safety. Once someone said to the Prophet (peace be upon him): "I like to wear beautiful clothes and shoes. Is this out of arrogance?" The Messenger (peace be upon him) said:(Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.)i.e. ridiculing and rejecting the truth when it opposes one's desires and despising people, because an arrogant person considers other people less than him and that he is much more important than them. This can be due to a person's eloquence, wealth, position, or other reasons. Such a person could turn out to be poor. In an authentic Hadith, the Prophet (peace be upon him) said:("There are three persons whom Allah shall neither speak to on the Day of Resurrection, nor purify, nor look at, and they shall have a painful torment: an old adulterer, a lying king, and an arrogant destitute person.")

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It is most detestable that a pauper should be arrogant and haughty, because one may be enticed to be arrogant due to wealth and fortune. Thus, if a pauper is characterized by arrogance this reflects an innate trait and nature.

Modesty is leniency, good manners, and treating people well. The Prophet (peace be upon him) said:(The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behavior.)(Virtue is a kind disposition.)

Thus, let us remember the Majesty of Allah and that it is He Who gives wealth, position, authority, beauty and so on. Let us remember that part of being grateful for this is to be modest and not arrogant. Let us not be haughty because of our wealth, office, origin, beauty, power, or other things. Rather, let us remember that these are bounties conferred upon us by Allah (Exalted be He) and that part of being grateful for such bounties is to be modest, humble, and not to be arrogant or treat others haughtily. This is because arrogance leads to oppression, lying, and unfairness in word and action. It leads a person to consider himself superior to his brother due to either wealth, beauty, position, origin, or other things you could imagine. Therefore, the Prophet (peace be upon him) said:(Pride is disdaining what is true and despising people.)Rejecting the truth when it opposes one's desires is arrogance, whereas despising people means to belittle them and deem them inferior and unworthy of just treatment, greeting, and so on.

If a person can remember his weakness and that he is created from weak sperm that was created from semen of despised water; that he needs to enter the bathroom to empty his body of urine or excrement; that he needs to eat to be able to live, and that if he continues to disobey Allah (Exalted be He), his end will be in Hellfire. If he can recognize his weakness and poverty he will not be arrogant.

B- Reconciliation between people

Q: What are the characteristics required in those who reconcile people?

A: They should be characterized with forbearance, fear of Allah, righteous deeds, and fair judgment even against oneself to make peace among people in sure knowledge, insight, fair judgment, and modesty Allah (Exalted be He) granted them. When a person has these traits, he may bring about peace among disputing people whom Satan allured them to disagreement and dispute.

A peace-maker should also be generous, gentle, modest, polite, and a good speaker.

Such a person should bring about peace among people with fine words and an honorable style, kindness, and generosity. When necessity calls for a banquet or some aid, he will be willing to do so in order to make peace. He may also pay money to bring about peace; he may borrow from his brothers to achieve reconciliation among the disputing parties, tribes, families, brothers, and so on. Thus, one might need to spend money even through borrowing. It is permissible to give such a person out of the money of Zakah, if he undertakes to make peace. A peace-maker is worthy of aid and support even by the money of Zakah. There is a Sahih (authentic) Hadith wherein the Messenger (peace be upon him) said: (Begging is not permissible but for one of the three (classes) of persons (including): one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it;...) **(Narrated by Muslim in his Sahih)**

C- Falsehood Mongers

Q : Spreading rumors seriously shatters the unity of Muslims and divides them. What are the instructions Your Eminence gives to those hearing rumors? What should they do and say regarding such rumors?

A : It is mandatory to beware of rumors, for there are many falsehood mongers and people who advocate such things. Thus, verification is obligatory. One should not listen to those who call for falsehood and rumors. Refining His servants and guiding them to good, Allah (Exalted be He) says: ﴾ O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it ﴿ **Verification is to seek sure knowledge.**

Both the ignorant person and the unknown (news or person) have the same ruling as "a Fâsiq (liar - evil person)". Thus, it is obligatory to seek verification, because a person whom you do not know might turn out to be a Fasiq. However, if the report is said by an authority known for his faith and piety, then it is to be adopted. Yet, this should be within the framework of the Islamic method, meaning, that his news should be adopted and one should abide by it according to the guidance of Shari`ah. If such a person is giving advice, we should accept the advice. If he is guiding to a beneficial matter, we should accept it; if he is warning, we should take heed and so on. This is based on the analogy that we accept the Hadith related by trustworthy narrators from the Prophet (peace be upon him), and we accept the news said by those who do righteous deeds, and by a Mu'adhin (A caller for prayer) on the part of those hearing the call to Salah. Consequently, the reports stated by the trustworthy callers to good is to be adopted and accepted. Their reports should be evaluated through sound means and according to Shari`ah, in addition to verifying all matters. The reports of an unknown person or a Fasiq must be verified. Such information is not to be adopted unless there is evidence proving its correctness and truthfulness.

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Questions and Answers from Nur `ala Al-Darb radio program

First: celebration by beating oneself with sword is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)

Q: There is a strange case that bewilders my family and me. In our village, celebrations and birthdays are held where some people do strange things; they hit themselves with a sword or a dagger, and cut their hands and fingers. Are these actions reasonable? Are they Satanic actions and a form of Sihr (sorcery)? If these are Satanic actions, how can a person who tells them that this is Sihr be afflicted on the next day with a fatal disease that only heals when he apologizes to them? Please advise, for we are afflicted with these Fitnahs (trials). May Allah reward you.

A: Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah. The things mentioned by the questioner, that some people hold celebrations in which they do Munkar things, such as cutting their hands and fingers, and that whoever does not believe them is afflicted with a disease; all these are Satanic actions made by Satan so that the people will obey him and disobey Allah. These actions,

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done by evil-doers, are used to deceive people and bewitch their eyes, so that the people believe that they have to cut their hands, fingers or legs, although this is not true, and all this is deceitful Sihr. Allah (Exalted be He) says in the story of the magicians and Musa (Moses, peace be upon him), (So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.) **A sorcerer might bewitch the people so that they see a rope or a stick as a snake, according to Allah's saying,** (Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) **This means that all these acts are Sihr and charlatanry that should be rejected, and whose perpetrators should be prevented by the ruler and punished severely in a deterring way. If the government is Islamic, these people should be judged according to Shari`ah (Islamic law) in order to protect the Muslims from their evil.**

In addition, celebrating birthdays, such as the Mawlid of certain people, is groundless in Shari`ah; it is a Bid`ah (innovation in religion). There is nothing in Islam called birthdays. But we have the two feasts, i.e. `Eid-ul-Adha (the Festival of the Sacrifice) and `Eid-ul-Fitr (the Festival of Breaking the Fast), the day of `Arafah **and the days of** Mina, i.e. Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). **These are the only feasts that should be celebrated by the Muslims according to the saying of the Prophet (peace be upon him), whereas the Mawlid (the Prophet's birthday), the birthday of** Al-Husayn **or any other person is a Bid`ah that was introduced by the people after the best generations. The Muslims should abandon Bid`ah, perform Tawbah (repentance to Allah) of them, cooperate in righteousness and piety, advise one another with Al-Haqq (the Truth), and return to what was prescribed by Allah and His Messenger (peace be upon him). Actually all goodness lies in following the Prophet (peace be upon him), and all evil lies in contradicting his way**

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and that of the Sahabah (Companions of the Prophet). It was authentically reported from him (peace be upon him) that he said, (Whoever introduces into this affair of ours something that we have not commanded, it is to be rejected.) **(Agreed upon by Al-Bukhari and Muslim).He (peace be upon him) also said,** (Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.) **(Related by Muslim in his Sahih (authentic) Book of Hadith).It was also authentically reported on the authority of** Jabir ibn `Abdullah Al-Ansary **(may Allah be pleased with him) that** ( The Prophet (peace be upon him) was delivering a Khutbah (sermon) of the Jumu`ah (Friday) Prayer, saying, "The best of speech is embodied in the Book of Allah; the best of guidance is that given by Muhammad (peace be upon him); the most evil affairs are their innovations and every Bid`ah leads to misguidance. ) **Al-Nasa'y added with a good Sanad (chain of narration),** ( and every misguidance leads to Hellfire. ) **It was reported on the authority of** Al-`Irbad ibn Sariyah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** (Avoid novelties (in religion), for every novelty is a Bid`ah, and every Bid`ah leads to misguidance.) **My advice to all the Muslims everywhere, whether in** Egypt, the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), Iraq **or others is to abandon those rejected festivals and content themselves with the ones sanctioned by Islam; and to make their meetings for the purpose of studying Qur'an, Prophetic Hadiths and useful knowledge in the appropriate times, in order to learn and comprehend religion, according to the saying of the Prophet (peace be upon him) in a Sahih Hadith,** (The best among you (Muslims) are those who learn the Qur'an and teach it.) **The Prophet (peace be upon him) also said,** (If Allah wants to do good to someone, He makes them comprehend religion.) **He (peace be upon him) also said,** (Whoever treads a path in search of knowledge, Allah will make easy for him the

path to Jannah (Paradise). **However, meeting to hold celebrations of the birthday of someone is a Bid`ah that should be avoided.**

You should cooperate in this in a gentle way and through good advice, so that the Mu'mins (believers) understand the truth and hold meetings for the purpose of obedience to Allah and His Messenger, knowledge, comprehension of religion, and cooperation in righteousness and piety. However, celebrating the birthdays of someone is an impermissible Bid`ah. The gravest Bid`ah is to celebrate the Mawlid (of the Prophet, peace be upon him), as he (peace be upon him) did not prescribe it for his Ummah (nation) as previously mentioned. If it had been permissible, he (peace be upon him) would have done it, taught it to the people, and his Sahabah would have done it after him. As nothing of this happened, it is concluded to be Bid`ah. May Allah grant us success!

The so-called "Porridge" of the Prophet's daughter is a reprehensible Bid`ah

Q: Women in Yemen cook `Asidah (i.e. porridge) when one of their relatives, friends or neighbors gives birth to a baby and distribute it to the surrounding houses. The relatives and friends are to be invited to eat from the remainder of this so-called "porridge of the Prophet's daughter", thinking that it is she who caused the birth of the baby. Whoever refuses to eat from it is accused of not loving Fatimah, the daughter of the Prophet (peace be upon him), and so Fatimah will be angry with her. What is the ruling on such an act? Is it permissible to eat from this porridge or does it take the ruling of offering sacrifices to other than Allah?

A: This `Asidah (i.e. porridge) is a reprehensible, baseless Bid`ah (innovation in religion). The daughter of the Prophet

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(peace be upon him, and may Allah be pleased with her) does not have porridge and she could not bring benefit to whoever loves her or harm to whoever antagonizes her. Benefit and harm are submitted to the Will of Allah (Glorified and Exalted be He). However, she is the daughter of the Prophet (peace be upon him) and one of the venerable female Sahabah (Companions of the Prophet) (may Allah be pleased with her). She should be loved for the Sake of Allah; the decision is not up to her, she could not bring benefit or harm to anyone.

The Mu'min (believer) should fear, adhere to Allah and put his trust in Him and worship Him Alone, for He is the Only One able to bring benefit and harm. The Mu'min should ask His Lord to support him, set right the affairs of his children and relieve his troubles. But making a porridge named after the Prophet's daughter is a baseless Bid`ah, which should be abandoned. The daughter of the Prophet (peace be upon him),** Fatimah, **and other Sahabah and his cousin** `Aly **and the Prophet himself have no power either to benefit, harm, cause death, life or resurrection to themselves. It is not permissible to supplicate to them or seek their help instead of Allah. It is not permissible, either, to ask Fatimah **or** `Aly **or any other Sahaby (a Companion of the Prophet) for help. Help and support can be brought by Allah Alone. Speaking on the mouthpiece of His Prophet Muhammad (peace be upon him) Allah (Glorified and Exalted be He) says inSurah (Qur'anic chapter) Al-A`raf:** ﴿ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴾ **Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him):** ﴿ Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." ﴾ **Allah (Glorified and Exalted be He) also says to His Prophet:** ﴿ Say: "It is not in my power to cause you harm, or to bring you to the Right Path." ﴾ **This affair is wholly Allah's.**

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If the Prophet (peace be upon him) did not have power to cause harm or bring to the Right Path, how could his daughter, Fatimah, **have such power. Death overtook her six months after her father died, and she (may Allah be pleased with her) did nothing. In conclusion, this porridge is a reprehensible Bid`ah, and it is not permissible to make it. Nevertheless, when a woman gives birth to a baby, we should ask Allah to grant her recovery and safety. She is to be advised with what she needs and supported with money and food if she is poor. With regard to this porridge, it should be abandoned and this misconception should be resisted. We ask Allah to grant us all safety from delusive Fitnah (trial). He is All-Hearer, Ever-Near.**

Claiming that `Aly fought the Jinn is a baseless lie

Q: Is it true that Imam `Aly (may Allah be pleased with him) fought the Jinn (creatures created from fire), as mentioned in the book of Ghazawat Al-Imam `Aly, which says that he fought them until he sent them down to the seventh earth? What is your opinion concerning this book?

A: All of this is baseless. He did not fight the Jinn and no such thing happened at all. Rather this is false and one of the lies and fabrications invented by people. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) stated this clearly: "It is a lie which has no foundation. It is one of the false stories fabricated by the liars."

It is not permissible to offer Salah behind a charlatan Imam

Q: Is it permissible to offer Salah (Prayer) behind a charlatan Imam (the one who leads congregational Prayer), bearing in mind that he recites the Ever-Glorious Qur'an very well? Guide us, may Allah reward you well!

A: If the Imam is a sorcerer and claims to know the Ghayb (the Unseen) and undertakes superstitious and prohibited acts, it is not permissible to appoint him as Imam or to offer Salah behind him, for whoever claims to know the Ghayb is a Kafir (disbeliever). May Allah grant us safety! Allah (Glorified and Exalted be He) says:﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿**Accordingly, whoever undertakes Sihr (sorcery) takes the ruling of a Kafir. Allah (Exalted be He) says:**﴾ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." ﴿**(Surah Al-Baqarah)However, if he commits some sins and does not commit any of the acts that entail Kufr (disbelief), such as Sihr and claiming to know the Ghayb, then Salah offered behind him is valid, but it is better to find someone else known for uprightness and righteousness, to be on the safe side and to avoid the view of the scholars who say that it is not permissible to offer Salah behind such a person.**

Sinners should not be taken as Imams, but if they are already in that position, Salah offered behind them is valid, because it may be that the people are being tested by means of them, or necessity may force us to offer Salah behind them. However, in the case of a person who calls upon anyone other than Allah, or who seeks the help of the dead, we should not offer Salah behind him, because this action turns him a Kafir, for this is the action of the Mushriks (those who associate others with Allah in His Divinity or worship) whom the Prophet (peace be upon him) fought against in Makkah **and elsewhere. We ask Allah to set right the affairs of Muslims, grant them understanding of religion, and entrust them to pious rulers. He is All-Hearer, Ever-Near.**

Interpretation of Ayah no. 258 in Surah Al-Baqarah

Q: Please interpret the Saying of Allah (Glorified and Exalted be He): ﴿ Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers). ﴾

A: This Ayah (Qur'anic verse) is very clear to whoever contemplates it. Ibrahim, Khalil Al-Rahman (the close friend of Allah), was sent to call his people to Tawhid (belief in the Oneness of Allah/ monotheism) and warn them against Shirk (associating others with Allah in His Divinity or worship). At his time, there was a king, called Al-Namrudh, **who claimed to be the lord of the worlds and was reportedly granted the reign of earth. The earth was ruled by four kings; two of them Kafirs (disbelievers),** Al-Namrudh **and** Nebuchadnezzar, **and two Muslims,** Dhu Al-Qarnayn **and Sulayman (Solomon), son of Dawud (David).**

In brief, Al-Namrudh **was a stubborn tyrant who claimed kingship and lordship of the worlds. He claimed that he was able to grant life and death; therefore, Ibrahim said to him, "My Lord (Allâh) is He Who gives life and causes death." The devilish** Al-Namrudh **said, "I give life and cause death." A number of Mufassirs (exegetes of the Qur'an) mentioned that he brought before Ibrahim two persons sentenced to death and forgave one and killed the other and claimed that this was the meaning of giving life and causing death. He forgave the one sentenced to death and claimed that he gave him life. This is mere arrogance and deception; for this is not what Ibrahim meant; he meant bringing out a living creature from a dead stone, Nutfah (mixed drops of male and female sexual discharge) and earth. This could only be made by Allah (Glorified and Exalted be He). Allah Alone brings forth plants and gives life to the Nutfah until it turns into sperms. What Ibrahim meant was that this could be done only by Allah. However, Al-Namrudh was arrogant and tried to deceive Ibrahim, so the latter sought another argument which was clearer to people, so that the former could not say a word. Ibrahim (peace be upon him) pointed out to Al-Namrudh that Allah causes the sun to rise in the east, so if he was a lord as he claimed he should cause it to rise in the west. Al-Namrudh was confounded and people got to know that his schemes were false and that he was a weak creature that could not cause the sun to rise in the west instead of the east. People got to know his falsehood and arrogance and the truth of what Ibrahim (peace be upon him) said.**

Ruling on the Sawm of a person who offers Salah only in Ramadan

Q: What is the ruling on the Sawm (Fast) of a person who offers Salah (Prayer) only in Ramadan, and he might actually observe Sawm without Salah?

A: A person who is deemed a Kafir (disbeliever/non-Muslim), his deeds are null and void. Allah (Exalted be He) says:

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﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ **He (Exalted be He) also says:** ﴾ And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers. ﴿

A number of scholars hold the view that such a person is a not a Kafir in the sense of major Kufr (disbelief) if he acknowledges that Salah is Wajib (obligatory) but he commits minor Kufr and his deed is more heinous and graver than that of a fornicator, thief, etc. Nevertheless, his Sawm and Hajj are valid, according to them, if he carries them out in the way prescribed in the Shari`ah (Islamic law), but his sin is his nonobservance of Salah and he is in a great danger of falling in major Shirk (associating others with Allah in His Divinity or worship) according to some of these scholars. Some reported a view by the majority of scholars that this person is not a Kafir in the sense of major Kufr if he does not offer Salah out of laziness or heedlessness; rather, he commits minor Kufr, but his crime is still serious and an abhorrent evil that is worse than adultery, theft, disobeying one's parents, drinking Khamr (intoxicant) and so on - we ask Allah for safety. However, the most correct of the two scholarly views is that this person is a Kafir in the sense of major Kufr - may Allah grant us safety – because of the Shari`ah evidence quoted above. So if a person observes Sawm but does offer Salah, his Sawm and Hajj are not valid.

Ruling on visiting graves by women

Q: My maternal aunt's father died and she only visited his grave once. She wants to visit his grave again, but she heard a Hadith forbidding women from visiting the graves. Is this Hadith Sahih (authentic Hadith)? If so, does she bear a sin for which a Kaffarah (expiation) is required?

A: The correct view is that it is not permissible for women to visit the graves, based on the mentioned Hadith. It is confirmed that the Prophet (peace be upon him) ﴿ "cursed women who visit graves." ﴾ **Thus, women should abstain from visiting graves. Any woman who has visited a grave out of ignorance (of this ruling) is not to blame, but she should not do it again. If she goes again, she must perform Tawbah (repentance to Allah) and seek Allah's Forgiveness, since Tawbah removes previous sins. Based on that, visiting graves is only permissible for men. The Prophet (peace be upon him) said,** ﴿ "Visit the graves, for they remind you of the Hereafter." ﴾

At the beginning of Islam, visiting graves was not allowed both for men and women, because the people at the time were new Muslims and were used to worshiping the dead. Hence, they were forbidden from visiting graves as a way of Sadd-ul-Dhara'i` (blocking the means leading to sins) and to prevent Shirk (associating others with Allah in His Divinity or worship). When Islam was well-established and Muslims understood it, Allah made visiting the graves lawful for them, because of the lessons they draw from remembering death and due to the benefits of invoking Allah for the dead and asking Him to grant them Mercy. Later, Allah forbade women from visiting the graves, according to the most authentic opinion of scholars. This is because women may cause Fitnah (sedition, trial) to men and to themselves, and because they tend to show little patience. Allah, out of His Mercy and Kindness, forbade women from visiting the graves. This way, Allah is also Merciful to men who may be put to Fitnah in such gatherings. Therefore, Allah forbade women from visiting the graves out of His Mercy.

As for women offering the Funeral Prayer, there is no harm in that. It is permissible for women to join the funeral prayer. They are only prohibited from visiting the graves, according to the most authentic opinion of scholars, based on the Hadith mentioned in this regard. Moreover, women who have visited a grave do not have to offer a Kaffarah. It is enough for them to perform Tawbah.

Miscellaneous questions and answers

Authenticity of a Hadith

Q: What is the ruling on visiting graves, such as the graves of Imam `Aly (may Allah be pleased with him), Al-Husayn, Al-`Abbas and others? Is visiting their graves equal in reward to performing Hajj seventy times from the Ka`bah? Did the Prophet (peace be upon him) say, "Anyone who visits my household members after my death will receive the reward of performing Hajj seventy times?" Appreciate your guidance, may Allah guide you!

A: Visiting the graves is a Sunnah (supererogatory act of worship following the example of the Prophet) and it teaches lessons and reminds of death. When visiting the graves of Muslims, one should invoke Allah for them, for the Prophet (peace be upon him) used to visit the graves and invoke Allah for their inhabitants, and so did the Sahabah (Companions of the Prophet). The Messenger of Allah (peace be upon him) said, ﴾ "Visit the graves, for they remind you of the Hereafter." ﴿ **Moreover, he (peace be upon him) taught his Sahabah to say upon visiting the graves,** ﴾ "Peace be upon you, inhabitants of the abodes among the believers and the Muslims. If Allah wills, we will follow you. We ask Allah for well-being for ourselves and for you." ﴿

In another narration, `Aishah **(may Allah be pleased with her) added,** ﴾ "May Allah have mercy upon those who have gone ahead of us, and those who come later on." ﴿ **And in another version narrated by** Ibn `Abbas **(may Allah be pleased with them), he added,** ﴾ "May Allah forgive us and you!

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You have preceded us, and we are to follow." ﴿ All of these formulas of supplications and others are commendable. In addition, visiting the graves reminds of death and teaches Muslims to prepare for it, as it will surely come to them as it came to the inhabitants of the graves. Thus, a Muslim learns to prepare for this day, obey Allah and His Messenger, abstain from whatever Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited and make Tawbah (repentance to Allah) for being negligent. This way, a Muslim truly benefits from visiting the graves. As for your question about visiting the graves of `Aly (may Allah be pleased with him), Al-Hasan, Al-Husayn and others and its being equal in reward to performing Hajj seventy times, this is Batil (null and void). It is a fabricated Hadith and has no origin. In fact, visiting the Prophet's grave is not equal in reward to performing Hajj, although he is the best of all mankind. Visiting graves has its merits but it is not equal in reward to performing Hajj. If this is the case with visiting the Prophet's grave, let alone visiting other graves. This is a lie and so is the fabricated Hadith you mentioned, "Anyone who visits my household members after my death will receive the reward of performing Hajj seventy times." All of these narrations are Batil, they have no origin and they were fabricated by liars. Consequently, it is the duty of a Muslim to be ware of these fabricated reports attributed to the Messenger of Allah (peace be upon him).

However, it is permissible to visit the graves, whether of the Prophet's household or other Muslims, invoke Allah to their inhabitants and ask Allah to grant them Mercy.

On the other hand, a Muslim can visit the graves of non-Muslims to remember death and learn a lesson without supplicating to Allah (Exalted be He) for them. For example, the Prophet (peace be upon him) visited the grave of his mother and Allah (Glorified be He) forbade him from asking forgiveness for her. Similarly, there is no harm in visiting non-Muslim's graves to learn a lesson but without greeting them or asking for Allah's Forgiveness for them, as they do not deserve it.

Deceitful acts of dervishes

Q: What is the ruling on people who call themselves "dervish" who stab themselves with daggers and knives and do similar acts? Instead of invoking Allah, they invoke Al-Rifa`y. What is the Islamic ruling on that? Is there any evidence supporting the legality of their acts? May Allah reward you the best!

A: These people are liars and imposters and their acts have no origin in Shari`ah (Islamic law). They use certain techniques that deceive people to think that they are stabbing themselves while they are not. However, they are deceiving people and bewitching their eyes, as Allah (Exalted be He) says about the sorcerers of Fir`awn; they struck terror into people and bewitch their eyes. Thus, this type of imposters and liars should not be believed in what they are doing since it has no basis. They are just liars deceiving people, whether they invoke Al-Rifa`y **or anyone else. It is major Shirk (associating others with Allah in His Divinity or worship) to invoke** Al-Rifa`y, **ask the Messenger of Allah to grant victory or intercession or to call upon** `Aly. **Some people say, "O my master** `Aly!", **"O** Husayn", **"O so-and-so", "O my master** Al-Badawy" **or the like. All of these invocations fall under major Shirk and worshiping other than Allah (Exalted be He). Other types are worshiping graves, Al-Lat and Al-`Uzza (idols of pagan Arabs) and other false gods. This is major Shirk and we seek Allah's Refuge from it.**

Furthermore, those who stab themselves with daggers and knives are only deceiving people and their practice has no basis in religion. They are mere imposters and Muslim rulers in their countries should punish them with Ta`zir (discretionary punishment) and discipline them until they make Tawbah (repentance to Allah) from their evil deeds.

Driving snakes away from houses through Du`a' not sorcery

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Q: Someone informed me that I have a snake in my house and that he is capable of getting it out of the house. Indeed, he entered one of the rooms and knocked on a wall with a stick and a huge snake appeared. This person drove away many snakes before from my neighbor's house. I am not sure whether this is some sort of sorcery or it is a gift from Allah (Exalted be He).

A: I have no idea about this. If this person drives snakes away through saying a certain Du`a' (supplication), asking Allah (Glorified and Exalted be He) to drive away the snake, or through doing an act - that is not doubtful in any way - to remove a snake from a house or a farm, there is no harm in that.

However, if this person practices sorcery or charlatanry or seeks the help of Jinn (creatures created from fire), this is prohibited and his help must not be sought. There is no harm in seeking help from someone who drives snakes away by using clear methods, such as supplicating to Allah (Exalted be He) in front of everyone saying, "O Allah! Remove them. O Allah! Save us from their evil." The like of this Du`a' is acceptable and does not contradict Shari`ah (Islamic law), because Allah may aid some people and grant them success in such matters through supplicating to Him. Thus, there is no harm in seeking their help unless there is evidence to a doubtful practice performed by them.

Al-Khadir died before the Prophet's mission

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Q: In my village, a man claims he met Al-Khadir (peace be upon him) in Madinah and that he gave him some dates. He further claims that he heals people and that is why they come to him day and night. He just wipes over the place of pain in return for some money. Is this true or it is a kind sorcery and deceiving innocent people?

A: The truth is that Al-Khadir **died long ago, even before the Prophet's mission. He is not alive and this is a lie, according to the preponderant opinion of Muslim scholars. In fact,** Al-Khadir **(peace be upon him) died before the missions of Prophet Muhammad (peace be upon him) and Prophet `Eisa (peace be upon him). We know that** Al-Khadir **is a prophet, as understood from the Qur'an. The Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith):** "I am the nearest of all the people to the son of Mary (i.e. `Eisa), and all the prophets are paternal brothers, and there has been no prophet between me and him (`Eisa)." **This denotes that** Al-Khadir **died long before this time. Assuming he was not a prophet, but just a righteous man, he would have contacted the Prophet (peace be upon him).**

Furthermore, if we assume that he did not contact the Prophet (peace be upon him) but was alive at that time, he must have died during the following one hundred years. The Prophet (peace be upon him) said towards the end of his life: "You see this night of yours. Well, one hundred years (from tonight), none of the people living on earth now will still be alive." **This means that none of those living**

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at the time will be alive after one hundred years, as the Prophet (peace be upon him) said. Based on that, Al-Khadir **is dead and anyone who claims seeing him is either a liar or the one he saw is the liar. This person is not** Al-Khadir, **but a devil whether from among the humans or jinn (creatures created from fire). As for the person who heals people by wiping over the place of pain, the matter should be examined. If he is a righteous good Muslim, who recites Qur'an over the sick and asks Allah (Exalted be He) to heal them, there is no harm in what he does, even if he takes money for it. However, if he is known to be evil, he should be stopped by the authorities and none should seek his help. Mostly, he will be a sorcerer, a charlatan or someone seeking the help of jinn to devour people's money unjustly. We ask Allah to protect and save us!**

Ruling on putting the Mus-haf on the ground

Q: What is the ruling on putting the Mus-haf (Arabic Qur'an) on the ground for a short or long period? Should it be put at least one hand span higher than the ground?

A: It is better to put the Mus-haf on a place higher than the ground, such as a chair, a shelf or any raised place. Yet, there is no harm in putting the Mus-haf on a Tahir (ritually pure) ground for a necessity, not in contempt. For example, someone may be offering Salah (Prayer) or Sujud-ul-Tilawah (Prostration of Recitation) and have no raised place to put the Mus-haf on and thus puts it on the ground.

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I do not know of any harm in that. However, putting the Mus-haf on a chair, a pillow, a shelf or any raised object will be better. It was authentically reported that the Prophet (peace be upon him) asked for the Tawrah (Torah) to review it when the Jews **denied the prescribed penalty of stoning. He (peace be upon him) asked for a chair and put the Tawrah on it. He ordered someone to review it until a verse was found imposing the penalty of stoning and refuting the** Jews. **If the Tawrah is put on a chair since it contains the Words of Allah, then the Qur'an is worthier to be put on a chair, as it is better than the Tawrah.**

In short, it is better, worthier and most appropriate to put the Mus-haf on a raised place, such as a chair, a wrapped piece of cloth, a shelf or in an opening in the wall. In this way, the Mus-haf is raised and honored and the Words of Allah are glorified. Moreover, we do not know of any evidence prohibiting putting the Mus-haf on a Tahir ground when it is necessary.

Ruling on kissing the Mus-haf

Q: What is the ruling on kissing the Mus-haf (Arabic Qur'an) if it falls from an elevated place?

A: There is no evidence on the prescription of kissing the Mus-haf. However, there is no harm in doing this, as it was narrated on the authority of the great Sahaby (Companion of the Prophet) `Ikrimah ibn Abu Jahl **(may Allah be pleased with him) that he used to kiss the Mus-haf and say, "These are my Lord's Words." Anyhow, there is no harm in kissing the Mus-haf, but there is no evidence on its prescription.**

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If a person kisses it out of honor and respect when it falls from an elevated place, there is no harm in this in sha'a-Allah (if Allah wills).

The ruling on reciting the Qur'an in the manner of singers

Q: What do you say, your Eminence, about a person who recites the Qur'an with rhythms like those of songs or taken from songs? Please, advise! May Allah reward you!

A: It is impermissible for a Mu'min (believer) to recite the Qur'an with melodies like those of songs or in the manner of singers. They have to recite it as it was recited by the Salaf (righteous predecessors), the Sahabah (Companions of the Prophet) and those who followed them in truth. It should be recited with the proper Tartil (slow recitation of the Qur'an), in a solemn and humble manner, so that it may have an effect on the hearts of those who hear it and on the hearts of the ones reciting as well.

However, reading it in the manner or way of singers is impermissible.

Using the word "Sayyid"

Q: We often address each other using the word "Sayyid" (Master or Sir) for people whose ancestry can be traced to a particular family. Is it permissible to do this?

A: If a person is known by this title, there is no harm in this, because the word "Sayyid" may be used for the leader of a people, a Faqih (Muslim jurist), a scholar, or for the descendants of Fatimah **through the children of** Al-Hasan and Al-Husayn. **All of these are forms of address which are well known among the people.**

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The Arabs used to call tribal leaders and elders "Sayyid" (e.g. Sayyid Banu Fulan means the leader of such-and-such tribe, etc). ﴾ The Prophet (peace be upon him) used this word when he asked some of the Arabs, "Who is your Sayyid?" ﴿ **i.e. who is your chief? He (peace be upon him) said concerning** Al-Hasan, ﴾ This son of mine is a Sayyid (a noble); may Allah reconcile between two big groups of Muslims through him. ﴿ **It is Makruh (reprehensible) to address a person as "Ya sayyidi" (O my master) or "Ya sayyidana" (O our master), because when it was said to the Messenger of Allah (peace be upon him), "You are our master", he said,** ﴾ The Master is Allah, may He be Blessed and Exalted. ﴿ **This might also make that person conceited and proud, so we should not do it. Instead we can say, "O so-and-so" or "O Abu so-and-so" using the names, Kunyahs (honorific starting with 'Abu' for men and 'Um' for women) and nicknames which are known.**

With regard to using the phrases "Ya Sayyidi" and "Ya Sayyidana" when addressing each other, it is better not to do that.

Raising one's hands during Du`a'

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Q: Did the Prophet (peace be upon him) raise his hands during Du`a' (supplication) in all situations?

A: The Prophet (peace be upon him) used to raise his hands during Du`a' in specific situations and in casual Du`a', while there were some situations in which he did not raise his hands. It was authentically reported that he (peace be upon him) raised his hands in Salat-ul-Istisqa' (Prayer for rain), which took place on a Friday. During the Khutbah (sermon), he raised his hands. When he went to the desert and offered two Rak`ahs (units of Prayer) there and delivered a Khutbah, he also raised his hands during Du`a'. When he used to supplicate to Allah (Exalted be He) for someone, he used to raise his hands. This was authentically reported in many Hadith. Raising hands is an act of Sunnah (reported from the Prophet) and one of the reasons for answering Du`a'.

It wasauthentically reported in the Sahih (authentic) Book of Hadith of Imam Muslim,on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:(Allah is Good and accepts only that which is good. Allah has commanded the Mu'mins (believers) to follow the same commandments He has given to the Messengers, according to His Saying:(O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh)He (may He be Glorified) also says:(O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.))(He then made a mention of a man who travels on a long journey, disheveled and covered with dust; he stretches forth his hands to the heaven calling, "O Lord! O Lord", but his food is ill-gotten, his drink is ill-gotten, his clothing is ill-gotten and he has been nourished from ill-gotten money. How can he expect his Du`a' to be answered?)

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The Prophet (peace be upon him) mentioned that one of the reasons for answering Du`a' is raising one's hands.

However, according to the Hadith, if a person is surrounded with ill-gotten money, the Prophet (peace be upon him) said it is unlikely for his Du`a' to be answered, because of dealing with ill-gotten money. Thus, it is deduced that raising hands is one of the reasons for answering Du`a'.

There is another Hadith in which the Prophet (peace be upon him) said:(Your Lord (may He be Blessed and Exalted) is Munificent and Generous; He is ashamed to turn away empty the hands of His Servants when they raise them to Him.)This indicates the permissibility of raising hands during Du`a', and that it is one of the reasons for answering Du`a'. However, it was authentically reported that there were other situations in which the Prophet (peace be upon him) did not raise his hands in Du`a', such as Du`a' between the two Sujuds (Prostrations), in the end of Salah (Prayer) before Taslim (salutation of peace ending the Prayer), and after the Five Obligatory Daily Prayers. The Sunnah in these cases is not to raise hands; it is rather a Bid`ah (innovation in religion), as it was never authentically reported from the Prophet (peace be upon him) or one of his Sahabah (Companions). It is known that the Prophet (peace be upon him) told the Ummah (nation based on one creed) about every form of goodness, and warned it against every form of evil.

However, it is permissible to raise hands after Ruku` (bowing) in Qunut (supplication recited while standing after bowing in the last unit of Prayer) when there is a catastrophe, as the Prophet (peace be upon him) did it when he supplicated to Allah (Exalted be He) against the tribes who attacked the Muslim reciters of the Qur'an. He also did it when he supplicated to Allah (Exalted be He) against the Kafirs (disbelievers) of Quraysh before the Liberation of Makkah. The same applies to raising hands in Qunut of the Witr (Prayer with an odd number of units). May Allah grant us success!

Day and night supplication

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Q: The Prophet (peace be upon him) said: ﴿ Anyone who says seven times in the morning and seven times in the evening: Hasbiya Allahu la ilaha illa huwa `alaihi tawkkaltu, wa huwa rabbul-`Arshi al-`Azim (Allah Alone is Sufficient for us. None has the right to be worshipped except Him. I place my trust in Allah. He is the Owner of the Mighty Throne), Allah will protect them from whatever troubles them of the affairs of the worldly life and the Hereafter. ﴾ **Is this Hadith Sahih (authentic)?**

A: This Hadith is classified as Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). It was narrated on the authority of Abu Al-Darda' **(may Allah be pleased with him) and was recorded by** Abu Dawud **in his Sunan (Hadith compilations classified by jurisprudential themes) with a good Sanad (chain of narrators). It reads:**﴿ Anyone who says seven times in the morning and seven times in the evening: Hasbiya Allahu la ilaha illa huwa `alaihi tawkkaltu, wa huwa rabbul-`Arshi al-`Azim (Allah Alone is Sufficient for us. None has the right to be worshipped except Him. I place my trust in Allah. He is the Owner of the Mighty Throne), Allah will protect them from whatever troubles them. ﴾**The Hadith does not include "of the affairs of the worldly life and the Hereafter." As mentioned earlier, this Hadith is Mawquf and it was narrated on the authority of** Abu Al-Darda'. **Although it is not Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), still it falls under the rank of Marfu`, for such a statement can be said as a personal opinion. May Allah grant us success!**

Q: The Prophet stated that Allah (Glorified and Exalted be He) revealed to him: "Inform your Ummah (nation based on one creed) to say: "La hawla wala quwwata illa billah (There is neither might nor power except with Allah)" ten times in the morning, ten in the evening, and ten when going to bed. This will protect them from the adversities of this life while asleep, the plots of Satan in the evening, and the Severest Wrath of Allah in the morning." What is the rank of authenticity of this Hadith?

A: I know no origin for this Hadith and I have not seen it related in any of the authenticated books of Hadith. Yet, "La hawla wala quwwata illa billah" are great words which the Prophet (peace be upon him) described to Abu Musa Al-Ash`ary (may Allah be pleased with him) by saying: ❨Shall I inform you about one of the treasures of Jannah (Paradise)? (It is): "La hawla wala quwwata illa billah."❩ Therefore, this statement should be said often throughout the day and night and whenever you can.

Ways of being dutiful to parents after their death

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Q: How can I be dutiful to my mother after her death? A question from Najran, Saudi Arabia

A: It was authentically reported that the Prophet (peace be upon him) was asked: ."O Messenger of Allah! Is there anything I can do to be dutiful to my parents after their death?" He (peace be upon him) answered, "Supplicating for them, seeking Allah's forgiveness for them, executing their will after their death, honoring their friends, and maintaining ties of kinship only maintained through them." All these are forms of dutifulness towards parents after their death.

Therefore, we advise you to supplicate for your mother, observe Istighfar (seeking forgiveness from Allah) for her, execute her will, honor her friends, and maintain the ties of kinship with your uncles, aunts and the rest of your maternal relatives. May Allah grant you success, make things easy for you, and accept the good deeds from you and us. Indeed, Allah is the One Who grants success.

Women's going out for Da`wah

Q: There is a group of Du`ah (callers to Islam) who always travel from a city to another in different times of the year. They also travel once a year to Pakistan for forty days to practice Da`wah (calling to Islam) and teach the Muslims

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the fundamentals of their religion. During this journey, the men stay in Masjids (mosques) and the women stay in the house of one of them. Is it Mustahab (desirable) for women to go out for Da`wah, given that they leave their children with their relatives or with some women who cannot go out because of the absence of a Mahram (spouse or unmarriageable relative)? `A.M.A.

A: A: If those who go out for Da`wah are well-informed and have deep insight in the Qur'an and the Sunnah concerning `Aqidah (creed) and other rulings of Shari`ah (Islamic law), they have done good, whether they go out for a long or a short time, according to Allah's saying,﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾He (Glorified be He) also says,﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾He (Glorified and Exalted be He) also says,﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴾The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar to call the Jews to Islam,﴿ By Allah, if Allah guides aright even one person through you, that is better for you than to possess the most valuable of the camels. ﴾(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (peace be upon him) sent Du`ah to Yemen and to many Arabian tribes. There is no harm if a woman accompanies her husband. May Allah grant us success!

Allah will not change the condition of a people as long as they do not change themselves

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Q: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's Saying in Surah (Qur'anic chapter) Ar-Ra`d, ﴾ Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. ﴿ **?**

A: This holy Ayah (Qur'anic verse) indicates that Allah (Glorified and Exalted be He) does not change - out of His Justice and Wisdom - the good state of a people into a bad one or vice versa, unless they change what is in themselves. If they change their state of uprightness and integrity, Allah will change their state and overtake them with punishment, distresses, miseries, sterility, and other kinds of penalties, an exact recompense according to their evil crimes. Allah (Glorified be He) says:﴾ And your Lord is not at all unjust to (His) slaves. ﴿

He (Glorified be He) may give them respite and gradually seize them with punishment in order that they might turn (to Allah's Obedience); otherwise, He overtakes them. Allah (Glorified be He) says:﴾ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴿**They become in despair of any good - may Allah save us from His Punishment and Resentment - and they may be put off until the Day of Resurrection where their punishment will be worse. Allah (Glorified be He) says:**﴾ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ﴿**The meaning is that they are postponed**

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and given respite until after death, when the punishment will be more grave and much worse.

On the other hand, they may be in distress committing evils and sins, then repent to Allah regretfully and obey Him, so Allah changes their distress, dissension, adversity and poverty into prosperity, union, and welfare due to their good deeds and repentance to Allah (Glorified and Exalted be He). In another context, Allah says:﴾ That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. ﴿**This Ayah clarifies that when they are in prosperity and grace and then change and commit sins, Allah will change their state. There is neither might nor power except with Allah! They may be given respite as mentioned before. Likewise, if they commit sins or disbelieve or go astray, then repent and adhere to obeying Allah, Allah will change their bad state into a good one. Allah will turn their dissension, adversity and sterility into unity, prosperity, fertility, and all kinds of goodness.**

Ruling on traveling to non-Muslim countries

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Q: What is the ruling on a wife traveling to non-Muslim countries accompanied by her husband?

A: I advise every male and female Muslim not to travel to the lands of the Mushriks (those who associate others with Allah in His Divinity or worship), whether for study or tourism purposes, for this poses a great threat to their religion and morals. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾ I disown any Muslim who settles among the Mushriks. ﴿ **Allah (Glorified be He) states that he who does not immigrate from the land of Mushriks to Muslims' does injustice to himself and is threatened to be punished in Hellfire. In this respect, Allah (Glorified be He) says:** ﴾ Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. ﴿﴾ These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. ﴿ **He (Glorified be He) states here that the angels say to those who died in the lands of Mushriks and did not emigrate "Was not the earth of Allah spacious enough for you to emigrate therein?" Allah states before that they wronged themselves**

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by staying among the Kafirs (disbelievers/non-Muslims) while having the ability to immigrate. This is evidence of the impermissibility of traveling to the lands of Mushriks and settling among them for whoever is able to migrate.

The scholars make an exception for a person who travels to call to Allah and is knowledgeable and able to practice Islam openly and avoid falling into Shirk (associating others with Allah in His Divinity or worship) and sins; there is nothing wrong with such a person traveling to the lands of Mushriks to call, guide, and convey the message of Allah (Islam) to His Servants according to the previously mentioned conditions. May Allah grant us success!

Ruling on taking back a gift from a son

Q: Is it permissible for a father to take back what he gave to his son?

A: This is permissible, if he sees it useful and the son is able to give it back to his father. The Prophet (peace be upon him) said: (“It is not lawful for a Muslim man to give a gift and then take it back, except a father regarding what he gives his son.”) **(Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah; the Hadith was graded as Sahih (authentic) by Al-Tirmidhy, Ibn Habban and Al-Hakim)**

Q: Is it permissible for a son to ask his father to give him a gift that is unwillingly promised?

A: This is not permissible for him, for this contradicts the Hadith

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and is considered an act of undutifulness which Allah prohibited and considered one of the gravest major sins. It was authentically reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Bakrah Al-Thaqafy(may Allah be pleased with him) that the Prophet (peace be upon him) said:(Shall I inform you of the greatest of major sins? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: verily, I warn you against giving a false witness, I warn you against giving a false witness.)

Each son and daughter should beware of disobeying their parents and strive to be kind to them on account of this Hadith. Allah (Glorified be He) says:(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.)He (Glorified be He) says:(give thanks to Me and to your parents. Unto Me is the final destination.)There are so many evidences in the Book and Sunnah (whatever is reported from the Prophet) to the same effect.

Ruling on helping an undutiful person

Q: What the ruling in Islam on helping a person to be undutiful to his father?

A: This is Haram (prohibited) and such a person disobeys Allah. Allah (Glorified and Exalted be He) says:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾**Any person who does so should repent to Allah (Glorified be He) and beware of committing such a sin once again. Allah (Glorified and Exalted be He) says:**﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**May Allah grant us success!**

Treatment for insinuations in `Ibadah

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: I suffer from inconsistency in my `Aqidah (creed) and indifference towards it. I might wonder about the reason for pronouncing Tasbih (saying: "Subhan Allah [Glory be to Allah]") and the meaning of "Subhan Allah" and "Alhamdu lillah (All praise is due to Allah)," in addition to other matters related to `Aqidah and `Ibadah (worship). I sometimes also think of quitting Salah (Prayer) and Zakah. When I offer Salah, I feel I have not offered it properly and that I am not a Mu'min (believer), so I do not pronounce Tasbih after it. However, I used to feel Khushu` (the heart being attuned to the act of worship) and perform `Ibadah excessively. One day, I saw a woman doing a prohibited deed, so I advised her, and she told me that she learnt religion from me. Since then, I do not care for my children, my husband or my mother. I do not care about religion or about the prohibited deeds committed in front of me by others. When I recite the Qur'an, I do not recognize what I am reading, and I do not feel Khushu`, to the extent that I do not want my husband to perform his obligations. I need to end this state and return to my former state of loving religion, charity and `Ibadah. Please advise. May Allah reward you. What should I do to get rid of this state? I feel that I have gone out of Islam, and I do not feel comfortable about this. Did this happen to anyone before? Did they recover from it?

A: Wa `alaykum as-salam warahmatullah wabarakatuh. All that you have mentioned are insinuations by Satan. You should say: "I believe in Allah and His Messengers, and I seek refuge with Allah from the cursed Satan." Thus, you will be saved from those insinuations and suspicions, and you will return to your former state. The Prophet (peace be upon him) advised those who suffer from insinuations to do so. May Allah cure you and protect you from the cursed Satan! As-salamu `alaykum warahmatullah wabarakatuh!

President

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul-`Aziz ibn `Abdullah ibn Baz

The evidence on executing one who apostatizes from Islam

Q: I heard on a radio program interview that there is no evidence in the Noble Qur'an, the Hadith or even a Fatwa (legal opinion issued by a qualified scholar) permitting the execution of a Murtad (apostate) from Islam. Please, show the validity of this statement!

A: The Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet) have verified the obligation of executing a Murtad if they refuse to repent and this is understood in Allah's statement (Glorified be He) in Surah Al-Tawbah: ﴾ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴿ **Thus, this noble Ayah has indicated that whoever does not repent should not be freed.**

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Moreover, it is related in the Sahih (authentic book of Hadith) of Al-Bukhari on the authority of Ibn `Abbas(may Allah be pleased with him) that the Prophet (peace be upon him) stated:** ﴾ Whoever (i.e. a Muslim) leaves Islam is to be executed. ﴿ **Further, it is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of** Mu`adh **(may Allah be pleased with him) that he said to a Murtad whom he saw when he visited Abu Musa Al-Ash`ari's **in** Yemen: **I will not dismount i.e. from Mu`adh's riding animal, until he is executed. This is the Ruling of Allah and His Messenger.There are many other evidences clarified by scholars with respect to the chapter on "the ruling on a Murtad" according to the Four Madh-habs (Hanafi, Maliki, Shafi`i, and Hanbali Schools of Jurisprudence), therefore, whoever would like to know more about this issue should refer to the mentioned chapter.**

On the other hand, whoever denies this is ignorant and astray and should be ignored. Advice should be presented to him and he should be informed (of the correct ruling). Perhaps, they may be guided. Allah is the One Who grants success.

The Scriptures of Ibrahim and Musa

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Q: It is well-known that there are four Divinely-revealed Books ; the Tawrah (Torah), the Zabur (Psalms), the Injil (Gospel) and the Qur'an. What about the Scriptures of Ibrahim and Musa that are mentioned in the Qur'an in Surah Al-A`la, Ayahs (Qur'anic verses) 18-19?

Please, give us a brief definition to these purified scriptures.

A: Allah (Glorified be He) tells us that He sends His Messengers with signs and scriptures. Allah (Glorified and Exalted be He) says in Surah Al-Nahl:﴿ And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه و سلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask the people of the Reminder, if you do not know. ﴾﴿ With clear signs and Books (We sent the Messengers). ﴾

Allah (Glorified be He) says in Surah Al-Hadid:﴿ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴾As for the Scriptures of Ibrahim and Musa, Allah (Glorified be He) mentions them in Surah Al-A`la which starts with:﴿ Glorify the Name of your Lord, the Most High, ﴾Allah (Glorified be He) tells us that among these revealed Scriptures are the Tawrah revealed to Musa, the Zabur revealed to Dawud, the Injil revealed to `Eisa and the Qur'an revealed to Muhammad (peace be upon them all). Allah's servants only know what Allah (Exalted be He) has told them in His Book or through the Messenger (peace be upon him). Allah is the Grantor of success.

Pronouncing the Du`a' when riding inside a lift

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Q: Sister S. M. A. from Makkah Al-Mukarramah is asking: is it permissible to pronounce the Du`a' (supplication) when we take the lifts which people use to move from one floor to another? Are there any particular situations for pronouncing this Du`a'? Please, advise. May Allah reward you the best!

A: The Du`a' for riding is desirable when riding an animal, car, airplane, ship or other means of travel. As for the normal riding inside a country or an elevator, I do not know any evidence on the permissibility of pronouncing this Du`a' in this case.

However, it is quite well-known to scholars that all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) and only prescribed by Allah (Exalted be He) through the evidence of the Qur'an, Sunnah, and Ijma`. Allah is the One Who grants Success.

Ruling on saying, "Allah's Grace is absolutely better than that of His creatures"

Q: Sister N. S. `A from Riyadh says: Sometimes, I hear people reiterate 'Allah's Grace is absolutely better than that of His creatures', when they achieve their pursuits by themselves with no aid.

Your Eminence, what is the ruling on this sentence? Please, advise us. May Allah reward you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is no harm in saying so, because all bounties are from Allah (Glorified be He). Allah (Glorified and Exalted be He) says in the last Ayahs (Qur'anic verses) of Surah Al-Hujurat,﴾ They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. ﴿All the bounties in this world and in the Hereafter are from Allah alone.

Going out with the Tabligh Jama’at

Your Eminence Shaykh `Abdul-`Aziz Ibn Baz **(may Allah protect you), May Allah's Peace, Mercy, and Blessings be upon you! We are living in the desert. Some of us have settled here and some are working to earn a lawful income. A group from the Tabligh Jama’at came to us, some of whom we know personally and are sure that their intentions are sincere, but they are not scholars. Others are scholars who call us to go out to the villages around us, and say that we should spend so many days, weeks, or months doing that. We have not seen anything wrong with the dhikr circles held at our place. Is it permissible to listen to them or**

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to go out with them to the neighboring villages or outside the Kingdom (Saudi Arabia?) I hope that your Eminence will clarify this through a written letter that can only persuade my people who will not accept but your opinion. May Allah reward you the best!

Wa `alaykum as-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!) If the people mentioned are known to have sound 'Aqidah (creed) and knowledge, and to be virtuous and good people, then there is nothing wrong with cooperating with them in calling people to Allah (may He be Praised), teaching, and advising them, because Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿The Prophet (peace be upon him) also said:﴾ One who guides to something good has a reward similar to that of its doer. ﴿May Allah guide us all! May Allah's Peace, Mercy, and Blessings be upon you!

The General Mufty of the Kingdom

Abdul-`Aziz ibn `Abdullah Bin Baz

There is no sin in forgetting some Ayahs

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A sister from San`a' says in her question: I have memorized a whole Juz' (one of the thirty parts of the Qur'an) of the Qur'an but as there is no one to teach me continuously, I forgot it. Is there a sin on me? Am I obliged to learn it by heart again?

A : There is no blame on you in sha'a-Allah (if Allah wills) regarding this, because Allah (Exalted be He) says:﴿ And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. ﴾The Prophet (peace be upon him) said:﴿ I am a human being like you and liable to forget like you. So if I forget remind me. ﴾Forgetfulness overwhelms one where one cannot get rid of it.

As for the threatening reported from the Prophet (peace be upon him) in this regard, they are weak narrations. Yet, you should do your best to memorize what you can of Allah's Book, particularly Hizb al-Mufassal (the Surahs of Mufassal) so that you can recite in your Salah what is possible for you after reciting Surah Al-Fatihah. It is obligatory to memorize Surah Al-Fatihah because it is a pillar of every Rak`ah (unit of Salah) of Salah. The Prophet (peace be upon him) said:﴿ The prayer of whoever does not recite Surat Al-Fatihah is invalid. ﴾(Agreed upon by Imams Al-Bukhari and Muslim)Accordingly, it is evident that reciting Surah Al-Fatihah is a pillar in every Salah, whether obligatory or voluntary, on the part of the Imam (the one who leads the congregational Salah) and the individual prayer. It is obligatory on the Al-Ma'mum (one who is led in Salah) to recite it. This is according to the soundest opinion of the scholars. He is to be exempted due to forgetfulness, not knowing the ruling, or when joining Salah

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while the Imam is performing Ruku` (bowing) or about to do so where one cannot recite it. The Prophet (peace be upon him) said:﴿ "Perhaps you recite behind your Imam?" We said, "Yes, it is so, O Messenger of Allah." He said, "Do not do that except for the Opening of the Book (i.e. Al-Fatihah); for there is no Salah (prayer) for the one who does not recite it (in it)." ﴾Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhi, and Ibn Hibban with an authentic chain of narration from `Ubadah Ibn Al-Samit (may Allah be pleased with him). It is also reported inSahih Al-Bukhari﴿ on the authority of Abu Bakrah (may Allah be pleased with him) that he came to the Masjid (mosque) while the Prophet (peace be upon him) was kneeling down, so he knelt down before he could reach the row and then he stood in the row. Being told about that, the Prophet (peace be upon him) said to him after Al-Salam (Final salutation upon ending Prayer): May Allah increase your love for the good, but do not repeat it again (bowing in that way). ﴾He (peace be upon him) did not command him to make up for the Rak`ah (unit of Salah), which indicates that if the Ma'mum cannot recite (Surah Al-Fatihah) behind the Imam due to his coming while the Imam is about to perform Ruku` (bowing), then just performing Ruku` (bowing) equals performing a whole Rak`ah (unit of Salah). The same applies to missing the recitation of Surah Al-fatihah on the part of Al-Ma'mum (one who is led in Salah) out of forgetfulness or unawareness of the ruling just as the other Wajib (Fundamental practices) of Salah. May Allah grant us success!

The Messenger (peace be upon him) did not stretch his hand from his grave to anyone

Q : A brother from Dar`a, Syria asks: What is the correct opinion about the stories narrated from one of the famous leaders of Sufism, Al-Sayyid Ahmad Al-Rifa`y that he visited the Mosque of the Prophet (peace be upon him) in Madinah and supplicated at the Prophet's grave. The Messenger (peace be upon him) then stretched his hand out to him and he kissed it?

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This is a widespread belief among the followers of his Tariqah (Sufi order). It is a belief they hold firmly, even though he lived in the 6th century A.H. How true is this story?

A : This is false and baseless, because the Prophet (peace be upon him) died as decreed by Allah (may He be Praised) who says:﴾ Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die. ﴿According to a Sahih Hadith, the Prophet (peace be upon him) said:﴾ Allah has angels roaming around the land; if they find anyone greeting me, they carry back these greetings to me. ﴿He (peace be upon him) said:﴾ There is no one who sends greetings upon me but Allah will restore my soul to me so that I may return his greeting. ﴿He (peace be upon him) said:﴾ The most excellent of your days is Friday; so invoke more blessings on me on that day, for your blessings will be submitted to me. The people asked: O Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth to consume the bodies of the prophets. ﴿There are many Hadiths which say similar things but it is not narrated that the Prophet (peace be upon him) said that he would shake hands with anybody. This indicates that this story is false. Even if we were to assume that it is true, then it could be that this was a shaytaan (devil) who shook hands with him in order to deceive him and lead him and others astray. What all Muslims have to do is to fear Allah and adhere to His Shari`ah, which is indicated in His Noble Book and in the Sunnah of His trustworthy Messenger, and beware of anything that goes against that. May Allah reform the Muslims and grant them understanding of His religion and cause them to adhere to His Shari`ah, for He is the Most Generous, Most Kind.

Gog and Magog are human beings

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Q : We have heard of those called Gog and Magog in the Glorious Qur'an, where are they now? What is their role in today's world?

A : Gog and Magog are humans who will emerge towards the end of the time. They live in the eastern part of the world. Turks are from those people but they were left outside the wall whereas Gog and Magog remained behind the wall. Turks were outside the wall. Gog and Magog are from the eastern peoples who live in the Far east. They will emerge towards the end of the time from the People's Republic of China and the neighboring areas after the emergence of Al-Dajjal (the Antichrist) and the descent of 'Isah (Jesus) ibn Maryam (Mary) (peace be upon him). They were those who remained behind the wall which Dhu Al-Qarnayn built, from inside while the Turks and Tartars were outside.

When it is the time that Allah (Exalted be He) has willed for them, they will be driven out from their location to spread throughout the world. They will create serious troubles on the earth. Then, Allah (Exalted be He) will send insects upon them that will attack their necks until they perish, as if they were a single person. This is supported by the authentic Hadiths of the Prophet (peace be upon him). Prophet `Isa (peace be upon him) and the Muslims will fortify themselves against these people as this will occur during the time of `Isa (peace be upon him) after the emergence of Al-Dajjal.

Advising a sinful parent

Q : My father commits many sins and does not accept my advice. What should I do?

A : May Allah grant your father guidance and help him to repent. We recommend you to advise him in a kind and friendly way and not to despair of his being guided, because Allah (may He be Praised) says:(And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.)(But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.)

Thus, Allah (may He be Praised) commended children to give thanks to Him and to parents. Allah (Exalted be He) ordered children to behave with their parents kindly even if they (both) strive with them to make them discard Islam. Accordingly, you should know that you are obliged to behave with your father in the world in a kind and grateful way even if he wrongs you. You should endeavor to call him to the truth in the hope that Allah (Exalted be He) will guide him for your sake. It is impermissible for you to obey him in committing sins. We also advise you to seek Allah's help (Glorified and Exalted be He) in guiding him. Then you should seek the help of the righteous people from among your relatives, such as your uncles and others whom your father appreciates and respects so that he may accept their advice. May Allah grant us all guidance, success, and sincere repentance. He is All-Hearer, Ever Near.

It is obligatory to adhere to the truth and abandon disobedience to the Creator

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Q : Praise is due to Allah, I am a Muslim woman. I adhere to that and I wear Hijab (veil) as well. However, my mother, may Allah forgive her, does not want me to wear the Hijab and orders me to go to cinemas and watch television and videos, and so on. She tells me, "If you do not amuse yourself, you will grow old and your hair will turn grey."

A : You should be kind with your mother, do good to her, and speak well to her, for a mothers' right is great. However, one must not obey one's mother or anyone else in evil matters. The Prophet (peace be upon him) stated:﴾ Obedience is mandatory only in good matters ﴿He (peace be upon him) also said,﴾ No human being is to be obeyed in defiance to Allah ﴿This applies to a father, husband, and others. No one is to be obeyed in defiance to Allah according to the previously mentioned Hadith. However, a wife, a child, and the like should be tolerant and good to solve problems through illustrating the evidence of Shari`ah (Islamic Law) and referencing to the obligation of obeying Allah (Exalted be He) and His Messenger (peace be upon him), and the seriousness of disobeying them. Moreover, one should be committed to the truth and be far from disobeying those who urge the disobedience of Allah; whether a husband, a father, a mother, or anyone else.

There is no harm in watching shows that do not involve abominable things such as scientific seminars and useful lessons. One must ensure that what is viewed on television and videos are not from the detestable matters. Going to the cinema is impermissible owing to the prohibited things shown in it.

The sect of `Abdullah Al-Habashy is misguided

From 'Abdul 'Aziz Bin 'Abdullah Ibn Baz **to our dear respected brother, T.M.**

May Allah protect you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I would like to refer to your question registered at the Department of Scholarly Research under the number (313), dated 25/1/1406 AH.

in which you ask about the sect belonging to their head, `Abdullah Al-Habashy.

I would like to tell you that this sect is known to us. It is a misguided sect and their leader `Abdullah Al-Habashy **is notorious for his deviation and aberration. Thus, it is obligatory to boycott them and condemn their `Aqidah (creed) and warn people against them. You should not listen to them or accept their claims. There is no doubt that the one who denies that Allah (Exalted be He) is in heaven is a Jahmite (i.e. a follower of the heretic sectarian Jahm ibn Safwan), misguided, disbeliever, and belying Allah's (Exalted be He) saying:** ﴿ Do you feel secure that He, Who is over the heaven (Allâh) ﴾ **and belying other Ayahs and authentic Hadiths related to the Messenger of Allah (peace be upon him) to the same effect. There is no doubt that what was attributed by** Ibn Battutah **to the Shaykh of Islam** Ibn Taymiyyah **regarding likening Allah's (Glorified and Exalted be He) descending, to descending from one step of a pulpit, is a fabricated and baseless lie, because all the publications of the Shaykh of Islam** Ibn Taymiyyah **(may Allah be merciful with him) prove the falsehood of such claim. Allah is the source of help. As for your desire to be sent the Fatwas of the Shaykh of Islam** Ibn Taymiyyah **and some books of `Aqidah (creed), we opine that you should send us a separate letter for such a purpose and to attach with it a copy of your qualifications or a recommendation by some scholars. In the light of this, we will send you what suits you in sha'a-Allah (if Allah wills). May Allah guide us all to what pleases Him! He is All-Hearing and Responsive. May Allah's Peace, Mercy, and Blessings be upon you!**

The role of Islamic centers and postgraduate Islamic studies in serving Islam

(Part No : 9, Page No: 316)

Q : The government of the Custodian of the Two Sacred Mosques, may Allah protect him, has established a number of the Islamic centers and postgraduate Islamic studies in the West. How does your Eminence evaluate the impact of such centers? How can they be invested in a way that benefits the call to Islam in those countries?

A : The investment of such centers lies in investing the people of knowledge i.e. the Ministry of Islamic Affairs should appoint such scholars who are entitled to supervise, take care of, and inspect these centers, and to appoint good people in the centers to carry out their role of calling to Islam, instructing, and guiding. The government should select from among the people of knowledge those who are well-known for their reliability and trustworthiness who are entitled to take care of, supervise, and give instructions in these centers. The government should assign this mission to the Ministry of Islamic Affairs as well as the Saudi embassies in **these countries in order to establish them correctly and to guide people to the Salafi creed shown by the Qur'an and the Sunnah and to have the capacity to prevent any matters or misbehavior that go against the Qur'an and the Sunnah, which may occur in any of these centers. It is also obligatory to supervise the officials of these centers and ensure that their conduct is upright.**

Loyalty to one's homeland

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Q: Some people exaggerate in saying that loyalty to one's homeland is considered an act of idolatry in an Islamic country whose people should pledge allegiance to Allah. What is your view in this respect?

A: It is Wajib (obligatory) to be loyal to Allah and His Messenger, in the sense that one takes others as friends or enemies for the Sake of Allah. His homeland may be not Islamic, so how can he be loyal to his homeland? However, if his homeland is Islamic, then he must love what is good for it and strive to achieve it. Besides, his loyalty must be to Allah, so whoever is a Muslim and is obedient to Allah is his friend, and whoever is opposed to the religion of Allah is his enemy, even if he is from the same country, or a member of his family and even if he is his brother, uncle or father, etc. Loyalty and enmity must be for the Sake of Allah.

As far as a person's homeland is concerned, he likes it if it is Islamic. He must promote goodness in his homeland and strive for it to remain Islamic and for its situation and its people to remain stable. This is what is obligatory upon all Muslims. We ask Allah to strengthen and guide us, you and all the Muslims. May Allah make our intentions correct and our deeds righteous! May Allah's Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Bid`ahs of funerals

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Q: What is the ruling on some of the traditions observed in funerals such as holding banquets, reciting the Ever-Glorious Qur'an, and marking the passage of forty days or a year after the death of a person?

A: Such traditions are baseless in the purified Shari`ah (Islamic law). Rather, they are Bid`ahs (innovations in religion) related to Jahiliyyah (pre-Islamic time of ignorance). Holding a banquet for the death of someone and inviting the neighbors and the relatives to it is a Bid`ah which is not permissible. Likewise, observing such matters every week or at the passage of a year is an act of Jahiliyyah. It is prescribed for the family of the deceased to practice patience seeking the reward from Allah and to say as the patient people say "To Allah We belong, and to Him we shall return" and Allah promises them a lot of good things. Allah (Glorified be He) says:﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿**There is nothing wrong with their preparing the usual food for themselves or when a guest visits them, based upon the generality of such evidences. It is prescribed for their relatives and neighbors to make food for them and deliver it to them, for it is authentically reported that when the Messenger of Allah (peace be upon him) was informed of the killing of** Ja`far ibn Abu Talib **(may Allah be pleased with him) in** Mu'tah **in** Al-Sham (The Levant), **he said to his family:**﴾ Make food for the family of Ja`far, for there has come unto them something that is distracting them. ﴿**This indicates the permissibility of sending food to the family of the deceased on the days of mourning by the relatives or others.**

The ruling on reciting the Qur'an for a dead person beside his or her grave

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Q In our village, some people bring a group of Shaykhs to recite the Qur'an arguing that this act benefits the dead persons and makes Allah (Exalted be He) forgive them. Others bring a Shaykh or two to recite the Qur'an beside dead persons' graves while others make a large gathering and invite one of the most famous reciters to recite the Qur'an using microphones to call to mind the anniversary of their dear person's death. What is the ruling on this matter? Does reciting the Qur'an beside the grave or in any place benefit the dead person? What is the best way to benefit the dead person? Please, provide us with your Fatwa. May Allah reward you! Best Regards.

Answer: All Praises be to Allah. This act is an innovation in Islam that is prohibited. The Prophet (peace be upon him) said,(He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.)**Authentic Hadith verfied by Al-Bukhari and MuslimThe Prophet (peace be upon him) said,**(He who did any act for which there is no sanction from our behalf, that is to be rejected.)**Reported by Muslim in his Sahih.There are many Hadiths to this effect.**

It was not the way of the Prophet (peace be upon him) or his the Rightly-Guided Caliphs (may Allah be pleased with them) to recite the Qur'an by the graves or celebrate the anniversaries of the dead. Allah (Glorified and Exalted be He) also says:(And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn))

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(and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.)**The Prophet (may Allah's Peace and Blessings be upon him) also says:**(You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and adhere fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.)**In an authentic Hadith, the Prophet (peace be upon him) said in a Friday Khutba,**(And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error.)**In this regards, there are many Hadiths.**

Prophet Muhammad (peace be upon him) pointed out in authentic Hadiths what benefits Muslims after their death. Prophet Muhammad (peace be upon him) said,(When a man dies, his acts come to an end except for three: recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).)**Reported by Muslim in his Sahih.A man asked the Prophet (peace be upon him) saying,**(O Messenger of Allah, is there any good act that I can do to my parents after their death? He (peace be upon him) said: Yes; praying for them, asking forgiveness for them, carrying out their wills after their death, honoring their friends, and drawing kind relationships with their close kin who have due right of their kindness if they are alive.)**'Carrying out their wills' refers to the bequest of the deceased, if it does not contradict the pure Shari`ah. Among the grateful acts to parents is to give charity on their behalf, pray for them, and perform Hajj and 'Umra for them. Allah is the One who guides to the right path.**

The ruling on performing prayers and asking Allah to grant their reward to others

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Q : My mother is illiterate, so shall I recite the Holy Qur'an, perform Nafilah (supererogatory) prayers, and ask Allah to grant the reward to her. In case, this is prohibited, what are the things I can ask Allah to grant their reward to her. May Allah reward you!

Answer: There is no legal evidence on the legality of granting the reward of prayers and recitation of the Qura'n to others whether they are alive or dead. The`Ibadah (worship) is Tawqifiyyah (bound by a religious text and not amenable to personal opinion) and based only on the Shari`ah. But it is allowed to pray for her, give charity for her, perform Hajj and 'Umra for her, if she is old and unable to perform Hajj or 'Umra.

Reciting the Qur'an for the dead

Some people recite the Qur'an by the grave for the dead in return for certain rewards. Do the dead avail of this recitation? When a person dies, people here are accustomed to recite the Qur'an, slaughter animals, and make banquets. Is this permissible?

A: Reciting the Qur'an for the sake of the dead is Bid`ah (innovation in religion) and taking rewards for that is impermissible, for there is no legal foundation in this regard. Acts of worship may only be established by means of legal evidence and no act is permissible unless prescribed by Allah. The Prophet (peace be upon him) said,

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﴾ Whoever introduces things extraneous to our affair i.e. religion, will have them rejected. ﴿**Agreed upon its authenticity i.e. reported by Al-Bukhari and Muslim.Similarly, slaughtering animals and preparing food for the sake of the dead, are all unacceptable Bid`ahs, which are impermissible to observe at any time, for there is no legal text of the pure Shari`ah to lend it support. It is an act of the period of ignorance. The Prophet (peace be upon him) said,**﴾ Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: Boasting of forefathers, reviling other peoples' genealogies, seeking rain by stars, and lamentation. ﴿**He also said,**﴾ If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange. ﴿**Reported by Muslim in his Sahih Book.**

It is also reported from Jarir Ibn `Abdullah Al-Bajaly **(may Allah be pleased with him) that he said,**﴾ We used to consider sitting with the family of the deceased and making food for mourners after burial as sort of wailing. ﴿**Reported by Imam Ahmad through a reliable chain of narrator.**

It was not of the conduct of the Prophet (peace be upon him) and his Companions to recite the Qur'an, slaughter animals, and make banquets upon the death of any of them. This a heinous Bid`ah. So, it is obligatory to avoid and warn people against it. Scholars, especially, should forbid people from committing unlawful acts that Allah (Exalted be He) prohibits and they have to reprimand the ignorant and the fool to come back to the straight path that Allah (Exalted be He) enacted for His servants. Thus,

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their states and societies will be reformed. The rites of Islam are manifested and the signs of ignorance have disappeared. It is recommended for neighbors and relatives to prepare food for the family of the dead. When the news of the death of J`afar Ibn Abu Talib reached the Prophet (peace be upon him), **he said,**﴾ Prepare food for the family of Ja`far for they are occupied with this affliction. ﴿**Reported by Imam Ahmad and the Compiler of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through an authentic chain of transmission.May Allah guide us and all Muslim and grant us all success. He is Generous and Gracious.**

This act is major Shirk

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What is the ruling on reciting Surah Al-Fatihah, sacrificing animals for the deceased, and giving money to the bereaved family?

A: It is not permissible for anyone to draw near to the deceased through sacrificing animals, money, making vows, beseeching them to heal the sick, or asking for their help as this is a form of Shirk (associating others in worship with Allah). Shirk is the gravest sin and most serious crime. Allah (Glorified and Exalted be He) states, ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿ **He (Glorified be He) says:** ﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴿ **He (Exalted be He) says:** ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ **The Ayahs (Qur'anic verses) that convey the same meaning are many. One should dedicate all acts of worship to Allah alone whether sacrificing animals, making vows, Du`a' (supplication), Salah (Prayer), Sawm (Fast) or any other form of worship. Thus, drawing near to the deceased by means of vows or offering food is an act of worship that should be dedicated to Allah alone, based on the previous Ayahs. Allah (Glorified be He) says:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿

With regard to dedicating the reward of reciting Al- Fatihah or any other Surah of the Qur'an to the deceased, there is no evidence to support this. This practice should be abandoned as it is not reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet, may Allah be pleased with them).

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However, it is permissible to make Du`a for the dead Muslims and pay Sadaqah (voluntary charity) to the needy on their behalf. By this, a person draws close to Allah (Glorified be He) and asks Him to dedicate the reward to his father, mother, or anyone else whether alive or dead. The Prophet (peace be upon him) stated, ﴾ "When a person dies, all their deeds come to an end except three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a virtuous child who prays for them (the deceased)." ﴿ **It is authentically reported that a man said to him (peace be upon him),** ﴾ O Messenger of Allah! My mother died and left no will. I think if she had been able to speak, she would have given charity. Would she receive a reward if I gave charity on her behalf? The Messenger said: "Yes." ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)According to the legal evidence, among the deeds that benefit the deceased are performing Hajj and `Umrah (lesser pilgrimage) and settling the debts on his behalf. If the inquirer means doing good to the bereaved family by paying Sadaqah and slaughtering animals to feed them, it is permissible if they are poor. It is better for the neighbors and the relatives to prepare food in their own homes and bring it to the bereaved family. It is authentically reported that when the Prophet (peace be upon him)** ﴾ heard that his cousin Ja`far ibn Abu Talib (may Allah be pleased with him) was martyred in the Battle of Mu'tah, he told his family to make food for the family of Ja`far. He said, "Because they have been afflicted with what will preoccupy them." ﴿ **However, it is not permitted for the bereaved family to prepare food for people for the sake of**

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the deceased. This is one of the actions of the Jahiliyyah (pre-Islamic time of ignorance), whether it is done on the day of the death, or on the fourth or tenth day after death, or after a year has passed. All of this is not permitted, because it is authentically reported that Jarir ibn `Abdullah Al-Bajaly, **one of the Sahabah, said:** ﴾ "We used to consider gathering with the family of the deceased and making food for them after the burial to be a kind of wailing." ﴿ **However, if guests come to the bereaved family during the mourning period, there is nothing wrong with making food for them for the sake of hospitality. There is nothing wrong with the household inviting whomever they like of their neighbors and relatives to eat with them from the food that has been given to them. May Allah grant us success!**

Supplication by saying: "With the due right of Muhammad". is prohibited

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Q Is it permissible for any one to supplicate Allah (Exalted be He) saying: "With the right of Muhammad on you"

Answer: It is prohibited to supplicate Allah (Exalted be He) saying "With the right of Muhammad, with the honor of Muhammad, with the right of prophets, or others'. This is baseless innovation that has no legal foundation in its support. Worship is Tawqifiy (bound by a religious text and not amenable to personal opinion). One should not do any of them but what the pure Shari`ah allows. Prophet Muhammad (peace be upon him) said, ﴿ Whoever introduces things extraneous to our affair i.e. religion, will have them rejected. ﴾ **Reported by Al-Bukhari and Muslim.According to the report of Muslim:** ﴿ He who did any act for which there is no sanction from our behalf, that is to be rejected. ﴾ **This is just a means to Shirk (associating others with Allah in His Divinity or worship) and exaggeration in supplication. It is permissible to invoke Allah (Exalted be He) with His Names and Attributes, for Allah (Glorified be He) says,** ﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾ **It is also permissible to supplicate by good deeds such as believing in Allah (Exalted be He) and His Messenger (peace be upon him), witnessing the Oneness of Allah (Glorified be He), loving Allah and His Messenger (peace be upon him), being grateful to parents, observing chastity, and avoiding the forbidden acts, and so on. Allah (Glorified be He) says,** ﴿ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. ﴾﴿ Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. ﴾﴿ "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and wrong-doers) find any helpers. ﴾﴿ "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. ﴾

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To His Saying ﴿ for You never break (Your) Promise." ﴾ **The Prophet (peace be upon him) said,** ﴿ O Allah, I ask You, by means of my testimony that none has the right to be worshipped but You, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal... ﴾ **The Prophet (peace be upon him) also said,** ﴿ O Allah, I ask You, by virtue of the fact that All Praise is due to You, there is no deity but You, Who shows favor and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendor, O Living One, O Eternal One. ﴾ **It is also reported in the authentic Hadith concerning the account of the three persons who took shelter in a cave in old times. They took shelter there from the rain. A rock slithered and blocked the opening of the cave. They could not push it. They said to them, 'Nothing will save you from this rock but to invoke Allah with your good doings.' One of them supplicated Allah by his gratitude to his parents, the second with his chastity and keeping away from adultery after he had the chance to do it, and the third by rendering a trust to its owner after he had invested it for him. So Allah (Exalted be He) responded to them, the stone slipped aside and they got out walking freely.Reported by Al-Bukhari and Muslim.**

Eating with disbelievers

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Q : Is it unlawful for a Muslim to eat or drink with a Christian or other disbelievers? In case it is unlawful, how can we explain this verse: ﴾ The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. ﴿

Answer: Eating with the disbeliever is not unlawful if it is necessary or there is a religious benefit but one should not take them as friends or eat with them with no reason or religious benefit. Do not entertain or joke with them. Only when necessary such as eating with guests, inviting them to Allah, showing them the right path, or for any religious reasons, then it would be permissible.

It is permissible to eat with the people of the scripture but this does not mean to take them as friends and companions, or to share food or drink with them without a necessity or religious benefit. May Allah guide us!

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Kingdom of Saudi Arabia upholds the laws of Shari`ah despite the disapproval of other governments

His Eminence Mufti of Kingdom of Saudi Arabia and chairman of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta' shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz stated that the government of Kingdom of Saudi Arabia, may Allah make it a prosperous country, upholds the ruling of Shari`ah regarding drug smugglers, whether they are Saudis or foreigners.

His Eminence added: The attack leveled at the Kingdom due to its application of the laws of the Islamic Shari`ah should not prevent the Saudi government from suspending the laws related to cases guilty of drug smuggling. The laws have to be executed even if they happen to meet the disapproval of any other government. This is because enforcement of the laws of Shari`ah takes priority over all other affairs. It is the duty of every Muslim to be content with the enforcement of the laws passed by the Shari`ah courts. If Muslims are satisfied with that, they will achieve all good and happiness. It should be noted that the execution of penalties in Islam serves as a Kaffarah (expiation) for sins committed by one who undergoes the penalty. This is based on the authentic Hadith narrated from the Messenger of Allah (peace be upon him).

Shaykh Ibn Baz called on all Islamic governments to give due concern to the enforcement of the rulings of Shari`ah as this is a duty incumbent on all Muslims.

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Addressing the Prophet (peace be upon him), Allah (Exalted be He) states﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed ﴾Allah (Exalted be He) also says:﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them ﴾There are many Ayahs of the Qur'an which indicate that whoever seeks a judgment other than that of Allah (Exalted be He) is labeled as a Kafir (disbeliever). His Eminence concluded his statement by stressing the fact that all heads of Muslim states have to fear Allah and to seek the judgment of the Islamic Shari`ah when resolving the matters of their people. We ask Allah to grant success, guidance, sincerity of intention and deeds to us and all Muslim governments.

Tawassul (seeking to draw close to Allah) by the Prophet, peace be upon him

Q We are a group of immigrants abroad. Our Imam in Tarawih (special supererogatory night Prayer in Ramadan) sometimes prays with a supplication that contains some words and phrases such as we supplicate with Muhammad (peace be upon him) who is given Al-Wasilah (the most superior degree in Paradise) and the right of intercession. What is the rule on this act? May Allah reward you!

Answer: It is prohibited to make Tawassul through the being of Prophet Muhammad (peace be upon him) or through other prophets or righteous people. It is also prohibited to supplicate by his honor or others as this is an innovation in religion that was not reported by Muhammad (peace be upon him) or by his companions. Prophet Muhammad (peace be upon him) said, ❨ He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ❩ **Agreed upon by Al-Bukhari and Muslim.**

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He also said: ❨ He who did any act for which there is no sanction from our behalf, that is to be rejected. ❩ **Reported by Muslim in his Sahih.It is only permissible for Muslims to invoke Allah (Exalted be He) with their love of Prophet Muhammad (peace be upon him), their belief in him, and following his teachings in his life and after his death (peace be upon him). Allah (Glorified and Exalted be He) says,** ❨ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ❩ **Allah (Glorified and Exalted be He) says,** ❨ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. ❩❨ Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. ❩ **till the verse:** ❨ "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. ❩

It is authentically reported in Al-Bukhari and Muslim that Prophet Muhammad (peace be upon him) mentioned the story of the three persons who sheltered in the cave. One of them supplicated to Allah by being grateful to his parents, the second with his chastity and keeping away from adultery after being able to do so, and the third with paying back the trust so Allah accepted their supplication and relieved their calamity. Tawassul with the Prophet's supplication in his life and in the Hereafter is also permissible. It is authentically reported from `Umar **(may Allah be pleased with him) who said in Minbar (pulpit) on the day they prayed for rain saying, "O Allah, we used to supplicate You by our Prophet (peace be upon him) and you provided us with rain and now we supplicate You by our Prophet's uncle and Allah (Exalted be He) provided them with rain.This supplication of the companions through the Prophet's prayer for them in his life but when he (peace be upon him) died, they no longer did this as they knew it was prohibited and they asked Allah (Exalted be He) to provide them with rain by supplicating by the prayer of** Al-`Abbas, **as he was alive and present. He prayed for them and they said amen to his prayers.**

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In the Hereafter, the believers will hurry to Adam, then to Noah, then to Abraham, then to Moses, then to Jesus but all of them will apologize. Jesus (peace be upon him) will say, 'Go to Muhammad bin `Abdullah as Allah forgave his earlier and later sins'. They will come and ask him (peace be upon him) to intercede for them with Allah (Exalted be He) to relieve them from the terrible situation in the Hereafter. So, he will advance to His Lord, prostrate for Him and then Allah (Glorified and Exalted be He) says, ❨ O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted. ❩ **So Muhammad (peace be upon him) will raise his head and his intercession will be accepted.There are many authentic Hadiths in this regard. So it is permissible to supplicate by Allah's Names and Attributes as He says,** ❨ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ❩ **May Allah grant us success!**

A rejected groundless Bid`ah

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Q: What is the ruling on some people who say during Qunut (supplication recited while standing after bowing in the last unit of Prayer): "What is between "Sin Qaf" and "Kaf Ha Ya 'Ayn Sad" is sufficient for us..."? Is it permissible to pray behind this person? May Allah reward you good!

(A group of Muslims, **Britain)**

A: This is a groundless Bid`ah (innovation in religion) and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). If the Imam (the one who leads congregational Prayer) does not perform Tawbah (repentance to Allah) and abstain from this Bid`ah, the authorities must dismiss him and hire another. Allah (Glorified be He) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿Moreover, the Prophet (peace be upon him) said,﴾ "Anyone of you who sees an evil action, let them change it with their hand; and if they are not able to do this, then with their tongue; and if they are not able to do this, then with their heart; and that is the weakest of faith." ﴿(Related by Muslim in his Sahih book of authentic Hadith)

Young men should follow the right way to comprehend the religion

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His highness, Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, the General Mufti of the Kingdom of Saudi Arabia and Chairman of the Departments of Scholarly Research and Ifta' called Muslim young men to follow the good way to comprehend their religion and invite people to it stressing that this is the right approach.

He asked young men to pay much attention to the Holy Qura'n and the noble Sunnah and advised them to befriend good people and scholars who are known for being straightforward, so as to benefit from them and from their ethics.

Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz also urged young men to hasten to get married and choose righteous wives as Prophet Muhammad (peace be upon him) said,❨ 'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminishes his sexual power. ❩

His highness also affirmed that the previous advices assist young men to avoid committing the sins under the pressure of temptation of this age and to adopt the right way.

The deaf-mute person is legally held accountable for his actions

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His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz the Grand Mufti of Kingdom of Saudi Arabia, the chairman of Council of Senior Scholars and Administration of Scholarly Research and Ifta', stated that a deaf-mute person who attains the age of pubescence is legally held accountable for his actions and is, thus, required to perform the obligatory duties of Islam. He added that they should be taught sign language. This is based on the general proofs of Shari`ah on the legal capacity of a person who attains puberty and has sound mind. Signs of pubescence are developed when a person reaches fifteen years, or experience erotic release of sperm in a sexual dream or when pubic hair starts to grow. Another sign in the case of women is the discharge of menstrual blood.

His Eminence demanded that the Waliy (guardian) of the deaf-mute person should carry out the financial religious duties on his behalf such as paying Zakah or repaying his debts. He has to try every possible means to teach him what Allah (Exalted be He) has made obligatory on him and what he has made unlawful for him.

His Eminence quoted in support of his view the Ayah (Qur'anic verse) in which Allah (may He be Praised) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿He also supports his view with the Hadith in which the Prophet (peace be upon him) is reported to have said:﴾ When I command you to do anything, do of it as much as you possibly can. ﴿His Eminence also stated that the deaf-mute person has to be fearful of Allah as much as they can through keeping His duties and avoiding His prohibitions. He has to seek understanding of Islam through learning by observation, writing, and use of sign language.

Teaching religious knowledge at school is obligatory if possible

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Q: My mother got angry with me for leaving school. Is there any sin on me?

A: Learning at school is of great benefit. Muslims, men or women, should acquire knowledge and understanding of Din (religion) and learn all necessary matters that they cannot do without. Seeking to acquire religious knowledge is one of the means of attaining happiness. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: ﴿"If Allah wants to do good to a person, He makes him comprehend the religion."﴾ **One of the signs of happiness is to undertake understanding of Allah's Din and learn the rulings of Shari`ah (Islamic Law). It is in this way alone that a Muslim can know his duties and the prohibitions he has to avoid. He will offer acts of worship to Allah (Exalted be He) while being aware of the clear proof for every single act he does. The Prophet (peace be upon him) is reported to have said:** ﴿"Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Jannah (Paradise)."﴾

You are duty bound to seek religious knowledge at good Islamic schools whenever this is possible. Your mother's advice to you makes it imperative to give even greater concern to acquiring religious knowledge, because she wishes good things for you and desires that you gain benefit in this life and in the Hereafter. Therefore, you should not disobey her unless she wants you to go to a mixed school or a school whose educational system may harm your Din. In this case, there will be nothing wrong if you intend to leave school even if your mother is dissatisfied with that. The Messenger of Allah (peace be upon him) is reported to have said: ﴿Submission is obligatory only in what is good (and reasonable).﴾ **The Prophet is also reported to have said:** ﴿No one is bound to obey any creature in matters involving Allah's disobedience or displeasure.﴾

Miscellaneous questions and answers

Prohibition of wailing over the deceased

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Q: I ordered my brother not to cry over me when I die nor to announce my death into the microphone, but I fear that my family would do this. How can you advise them in this respect? May Allah reward you the best!

A: When the calamity of death occurs, Muslims have to remain steadfast and seek the reward from Allah (Exalted be He). They are should not wail over the dead, rend their garments, slap their cheeks or do other such practices. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said:﴾ "He is not of us: the one who strikes the cheeks, rends the garments, and wails in the manner of Jahiliyyah (pre-Islamic Days of Ignorance)." ﴿**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴾ There are four pre-Islamic bad habits that my people will never leave: seeking pride in noble descent; slandering one another by casting doubts on their lineage; seeking rain through astrology, and wailing. ﴿**The Prophet (peace be upon him) also said:**﴾ If a woman practices the custom of wailing and does not repent before she dies, on the Day of Resurrection she will be raised with clothes of tar and a shield of scabs ﴿**Narrated by Muslim in his Sahih (authentic book of Hadith).The Prophet (peace be upon him) also said:**﴾ I have no concern with that woman who wails loudly, shaves her hair [at the time of distress] and tears (her garment in grief). ﴿

Indeed, these are the forbidden acts that are signs of hopelessness.

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No man or woman is allowed to behave in this way. The family of the questioner should carry out the will of their brother regarding refraining from lamenting and wailing over him upon his death. This is because wailing brings harm to them and to the dead person as well. This is based on the authentic Hadith which reads:﴾ The deceased person suffers because of a people's wailing over him. ﴿**Therefore, they are not allowed to lament or wail over the dead person. There is nothing wrong, however, if the bereft family shed tears of grief for the loss of their loved one. What is prohibited is to wail in a loud voice. When** Ibrahim **the Prophet's son died, the Prophet (peace be upon him) wept and said:**﴾ "Indeed, my eyes shed tears and my heart is filled with grief. We are sorrowful, O Ibrahim due to your departing from us. ﴿**The Prophet (peace be upon him) also said:**﴾ Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy. ﴿

Ruling on impugning lineage and wailing over the dead

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His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, **the General Mufti of the Kingdom of Saudi Arabia, chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta', was asked about the meaning of the Hadith,** ("Two (practices) of people are tantamount to Kufr (disbelief); (they are) impugning lineage and wailing over the dead.") **What is the exact meaning of Kufr in this Hadith?**

His Eminence gave the following answer: This is Hadith Sahih (authentic Hadith)related by Muslim in his Sahih book of authentic Hadithon the authority of Abu Hurayrah **(may Allah be pleased with him).**

Further, His Eminence explained impugning lineage as defaming and criticizing people's lineage with the aim of despising and dispraising them.

If mentioning the lineage is for some goodness such as saying so-and-so descends from the tribe of Banu Tamim **whose qualities are such-and-such, or from** Qahtan, Quraysh **or** Banu Hashim **whose qualities are such-and-such, without defaming them, this is not considered as impugning lineage.**

As for wailing over the dead, it refers to crying loudly over the dead and this is prohibited.

His Eminence Shakh Ibn Baz **showed that Kufr in this context is a lesser degree of absolute Kufr that renders one outside the fold of Islam. For example, the Prophet (peace be upon him) said,**("Verily, between a servant and Shirk and Kufr is the negligence of prayer.")**(Related by Muslim in**

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his Sahih).This is a major Shirk (associating others with Allah in His Divinity or worship) according to the most authentic opinion of scholars. Muslim scholars have divided Kufr, Zhulm (injustice) and Fisq (flagrant violation of Islamic law) each into two types.

Similarly, there are two types of Shirk; major and minor Shirk. Examples of major Shirk are supplicating to, seeking the help of, and vowing to the dead, idols, trees, rocks and planets. Minor Shirk can be seen in statements like "Were it not for Allah and so-and-so..." and "If Allah and so-and-so will". The proper way of saying these statements would be "Were it not for Allah then so-and-so..." and "If Allah wills and then so-and-so wills".

Moreover, swearing by other than Allah (Exalted be He) falls also under minor Shirk, such as swearing by the Prophet (peace be upon him), the life of someone, or the Faith.

His Eminence the general Mufti of the Kingdom of Saudi Arabia **added that Riya' (showing-off) is another example of minor Shirk such as seeking Allah's Forgiveness or reciting Qur'an loudly so that people may hear.**

Moreover, there are two types of Zulm: First is major Zulm which is Shirk. Allah (Exalted be He) says:(And it is the disbelievers who are the Zâlimûn (wrong-doers).)**He (Glorified be He) also says:**(It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.)

The other type is minor Zulm. Shaykh Ibn Baz **says it is apparent in people doing each other wrong in regard to their blood and property. A servant can do himself wrong by committing sins such as Zina (premarital sexual intercourse and/or adultery), consuming intoxicants and the like. We seek Allah's Refuge from these evils.**

It is permissible to beat lightly as a kind of discipline

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Q: We have a sick sister and we sometimes beat her lightly but we feel guilty for that. Are we to blame for this act?

Answer: You have to pity her for her condition, not to do what increases her illness. If she does not bear beating, it is not permissible to do so but if her illness is not serious and she errs and makes mistakes, then it is permissible to beat her lightly.

You have to consider her condition and see if the beating hurts her. If it does, then do not beat her. If her illness is slight and she needs to be lightly beaten to be educated, it is permissible.

Saying Sadaqa Allahu Al-`Adhim (Allah, the Great, has spoken the truth) upon finishing recitation of the Qur'an

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Q: I often hear that saying Sadaqa Allahu Al-`Adhim upon finishing recitation of the Glorious Qur'an is an act of Bid`ah (innovation in religion). Other people told me that there was nothing wrong with it. Supporting their view, they quote the Ayah (Qur'anic verse) which reads: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone) ﴾ **Some educated people also told me that whenever the Prophet (peace be upon him) wanted a Qur'an reciter to end his recitation, he would just say "That is enough". Never did he use to ask him to say Sadaqa Allahu Al-`Adhim. Therefore, would you kindly give a detailed explanation of the relevant ruling.**

A: Habitual saying of Sadaqa Allahu Al`Adhim upon concluding recitation of the Glorious Qur'an is not supported by any proof in the Shari`ah (Islamic Law) and should, therefore, not be used as a common practice. It belongs to the category of Bid`ah particularly when someone believes it to be an act of Sunnah. Such a practice must be given up.

As for the Ayah which reads: "﴿ Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth ﴾**it has nothing to do with saying this expression. The Ayah simply means that the Prophet (peace be upon him) is commanded by Allah (Exalted be He) to make it clear to people that the revelations contained in the Tawrah (Torah), the Injil (Gospel) and all other heavenly revealed Scriptures are true.**

**By the same token, clear revelations contained in the Glorious Qur'an are true. However, this does not establish a proof for the desirability to conclude reading of some Ayahs or a certain Surah of the Qur'an by saying: Sadaqa Allahu Al-`Adhim. Neither the Prophet (peace be upon him) nor any of his Sahabah (Companions, may Allah be pleased with them) were authentically reported to have done such a practice.**﴿ The Prophet once listened to Ibn Mas`ud readingSurah Al-Nisa'.Upon reaching the Ayah which reads:﴿ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? ﴾the Prophet (peace be upon him) said to him:

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"That is enough". Ibn Mas`ud said: "When I turned to him, I saw his eyes shedding tears." ﴾The Prophet (peace be upon him) was moved to tears because the Ayah reminded him of the great horror of the Day of Resurrection. The Ayah reads:﴿ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) ﴾﴿ as a witness against these people ﴾i.e. the Muslim people.

In short, there exists no evidence in the Shari`ah that makes it desirable to conclude recitation of the Qur'an by saying: Sadaqa Allahu Al-`Adhim. This expression has to be left unsaid so that one would be following the example of the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). However, there is nothing wrong if someone happens to say this expression unintentionally. Since Allah (Glorified and Exalted be He) always speaks the truth, this expression of Sadaqa Allahu Al`Adhim has to be thought of as an absolute expression which should not be limited to a given time, place, or situation. Therefore, habitual recitation of this expression whenever one finishes reading the Qur'an has no evidence in its support as has been early mentioned.

Impermissibility of swearing by Salah or honesty

(Part No : 9, Page No: 345)

Q: Is it permissible for someone to ask another saying "by your honesty, by your Salah (prayer), or saying "You will be blamed if you do this"? These words are widespread among women and children. Please guide us. May Allah reward you the best!

A: It is not permissible to swear by Salah, honesty, blame, or by any creature. Taking an oath should only be by Allah (Exalted be He). A Muslim should not say "By my honesty! I did not do such-and-such thing", "by the honesty of so-and-so", "by the life of so-and-so" or "by my Salah". Similarly, no one should ask another to swear by his honesty, Salah or Zakah (obligatory charity). These practices are groundless, as Salah and Zakah are the deeds of humans. It is not permissible to swear by the deeds of humans, it should only be by Allah or by His Attributes. The Prophet (peace be upon him) said, "If someone has to take an oath, they should swear by Allah or be silent." **(Agreed upon by Al-Bukhari and Muslim)Further, the Prophet (peace be upon him) said,** "Anyone who swears by something other than Allah has committed Shirk (associating others with Allah in His Divinity or worship)." **(Related by Imam Ahmad with an authentic Sanad (chain of narrators) on the authority of `Umar (may Allah be pleased with him). It is also related by Al-Tirmidhy and Abu Dawud with an authentic Sanad on the authority of Ibn `Umar(may Allah be pleased with them both) who narrated that the Prophet (peace be upon him) said,** "Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk." **He (peace be upon him) also said,** "Anyone who swears by Amanah (trust) is not one of us (i.e. not a Muslim)." **Thus, it is the duty of every believing man and woman to beware of this sin**

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and not to swear by anything other than Allah (Exalted be He). If it is necessary for a Muslim to take an oath, they should say, "By Allah, I did not do such-and-such thing". It is better not to swear a lot and to swear only when necessary. Allah (Exalted be He) says: And protect your oaths (i.e. do not swear much). **However, if it is necessary, a Muslim may swear by saying, "By Allah, I did not do such-and-such thing" or "By Allah! I did not go to so-and-so", provided that they are telling the truth. Thus, if they are telling the truth, there is no harm on them, as it is necessary to swear. On the other hand, swearing by Amanah, the Prophet (peace be upon him), the Ka`bah, the life of someone, the honor of someone, Salah, or honesty is not permissible, as stated above based on the mentioned Hadith.**

However, if someone says "Fi Dhimmaty (It is under my responsibility)", this is not an oath. It means that something is entrusted to them for which they are responsible. As for swearing by honesty, Salah, Zakah or the father's life, this is not permissible. It is considered to be swearing by other than Allah (Exalted be He). We ask Allah to guide us all!

The proper manner of enjoining right and forbidding evil

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Q: What is the proper manner of enjoining right and forbidding evil? What is the wisdom behind doing this?

A: This question is worthy of attention as enjoining right and forbidding evil is an important duty and a fundamental pillar of Islam. Undertaking this duty is one of the greatest means of reforming the Muslim society, safeguarding it from Allah's punishment, and guiding it to follow the straight path when faithful and sincere scholars enjoin what is good and forbid what is evil. Describing the Muslim Ummah (nation), Allah (may He be Praised) states: ﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾**It is because of their enjoining good, forbidding evil, and holding true belief in Allah that Allah has made the Muslim Ummah the best Ummah ever raised up for mankind. Allah also commands Muslims stating:**﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾**Allah describes the Muslims as being Al-Muflihun (the successful ones) for their possessing virtuous qualities of inviting others to work righteousness and forbidding them from evil-doings. The quality of Falah (success) involves obtaining all that is good and realizing the objectives leading to happiness. Allah (Glorified and Exalted be He) speaks of the believers stating:**﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾**In this Ayah (Qur'anic verse), Allah promises mercy to the believers because of their righteous works which include**

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enjoining what is right and forbidding evil. It can be inferred from the Ayah that the duty of enjoining good and forbidding evil is incumbent on every believer, man or woman, and is not confined to anyone. This duty is one of the great characteristics of true believers and part of their upright morals. However, enjoining good and preventing evil must be undertaken with wisdom and knowledge without resorting to violence. Enjoining good refers to doing what Allah and His Messenger have commanded while forbidding evil means to avoid what Allah and His Messenger have declared prohibited. Accordingly, one who enjoins good and forbids evil should have knowledge about what is good and what is evil, be he a man or a woman; otherwise he or she should refrain from doing so or they produce the opposite, that is, enjoin what is evil or forbid what is good. Allah (Exalted be He) states﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾**Allah's (Exalted be He) saying:**﴿ I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾

Allah (may He be Praised) also states:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**Wisdom means to have knowledge and to be intelligent enough to put things into proper perspective. Inviting others to the path of Allah is part of enjoining what is good and forbidding what is evil because such an invitation clarifies the truth to people. Both one who enjoins good and the one who forbids evil are considered as Du`ah (callers to Islam). They may have the authority to deter those who do evil and compel them to abide by doing what is good. The scope of the Da`y's mission is broader since it is he who clarifies the truth to mankind and guides them to it. He may or may not have that authority to force others to adhere to his teachings. In conclusion, one who enjoins good and forbids evil must do so by means of clear proofs.**

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This should be done lest he should enjoin something that is contradictory to the Shari`ah (Islamic Law) or forbid something ordained by it. He should preach to others with gentle words and in a kind manner. Allah (Glorified and Exalted be He) states:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾**Addressing Prophet Musa (Moses, peace be upon him) and Prophet Harun (Aaron, peace be upon him), Allah (may He be Praised) states:**﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾**One who enjoins good and forbids evil has to be lenient with people by choosing gentle and kind words when commanding or forbidding them from doing something. In this way, people will be responsive to his commands and prohibitions and will also benefit from his knowledge.**

However, he has to be strict with oppressors and wrongdoers. Allah (may He be Praised) states:﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿**He may resort to rapprochement and disciplining in case certain people refuse to abide by doing what is good or avoiding what is evil. Initially, when enjoining good or forbidding evil, one has to tell kind words to people. If the advice is met with arrogant rejection, one may resort to reproaching or threatening some sorts of punishment as dictated by Allah's Purified Shar` (Law).**

Forbidding evil is the duty of all Muslims without exception

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I got unfairly dismissed from work for showing disapproval of evil conduct. Since then I have been suffering from misery to the point that I started to order my children not to express disapproval upon seeing evil behavior. Please, advise me. May Allah reward you!

His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, **the General Mufti of** Kingdom of Saudi Arabia, **chairman of Council of Senior Scholars and Administration of Scholarly Research and Ifta' said: "No doubt you have been wrongfully dismissed from work because of your attempt to forbid evil. You should continue holding fast to this Islamic principle of forbidding evil even if this would result in your dismissal from work. You behaved in a way that is pleasing to Allah."**

His Eminence stressed the fact that all matters lie in the Hands of Allah (may He be Praised). He also quoted the authentic Hadith in which the Prophet (peace be upon him) said: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") **Allah (Exalted be He) also says:** (The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)) **In another Ayah, Allah (Exalted be He) says:** (You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.)

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Addressing the questioner, His Eminence Shaykh Ibn Baz **said: "If your intention upon doing this act was to obey Allah and seek His pleasure, you should know that great reward is in store for you. You should not grieve over having been dismissed from work. Allah will give you a greater reward for He is the Sustainer and Cherisher of all and the One in Whose Hands lie all good. Allah (Exalted be He) says:** (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)(And He will provide him from (sources) he never could imagine.)(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.) **His Eminence said that the true believer should fear Allah (Exalted be He) and it is the duty of all Muslims to enjoin good and forbid evil.**

His Eminence concluded his answer by addressing the questioner: "You were wrong when you ordered your children not to disapprove of and forbid evil. Therefore, I advise you to fear Allah and to repent of this oversight. You have to advise your children to fulfill the duties that Allah (Exalted be He) has made incumbent upon them."

Ways of denying the apparent Bid`ahs

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Q: What is the ruling on denying the mistakes and Bid`ahs (innovations in religion) that are committed by some influential figures when his Bid`ah circulates, particularly when it is related to `Aqidah (creed)? When we do this, some people oppose it claiming that to be fair one should mention the good and bad deeds and that this figure's role in the Da`wah (calling to Islam) makes it undesirable to criticize him in public. Please, clarify the true approach to us; should we mention the good deeds? Does his role in the Da`wah make up for his widespread errors? A reader from Egypt.

A: The scholars should deny apparent Bid`ahs and sins through the Shari`ah (Islamic law) evidences, encouragement, admonition, and the appropriate style. It is not necessary to mention the good deeds of the Mubtadi` (one who introduces innovations in religion). However, if the person who enjoins Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbids Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) mentioned some of the good deeds of the Mubtadi` as a reminder of his good history encouraging him to repent, this is good and one of the means leading to the acceptance of advice and repentance. May Allah grant us success!

The best times wherein one's Du`a' is answered

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What are the times when invocations are most likely expected to be answered?

A: There are many times specified as times when invocations are most likely to be answered by Allah. These times have been mentioned in the Sunnah. They include:

1- Du`a' (supplication) made between Adhan (call to Prayer) and Iqamah (call to start the Prayer). The Prophet (peace be upon him) stated: ﴾ The supplication made between the adhan and the iqamah is not rejected. ﴿

2- Du`a' made at the last third of the night when people are sound asleep. There is an hour at night during which Allah answers the Du`a' of every supplicant. It was authentically reported that the Prophet (peace be upon him) stated: ﴾ Our Lord descends every night to the lower heaven when the last third of the night begins. He says: Who is calling Me so that I may answer him? Who is asking Me so that I may grant him? Who is seeking forgiveness from Me so that I may forgive him. ﴿ **Every believer, man or woman, should not miss making Du`a' at these times and choose a blessed all-encompassing formula of Du`a' in the middle and the last part of the night. Both the middle and the last third of the night are the best times to have one's Du'a` answered by Allah. When asking Allah to accept a Du`a', the supplicant is to invoke Allah with His Most Beautiful Names and Sublime Attributes. He must entreat Him and recite the Du`a' repeatedly. Entreating Allah, holding good thoughts about Him and not surrendering to despair are some of the greatest causes for having one's Du`a' answered by Allah. One should be aware of the fact that it may be Allah's wisdom to delay or grant an instant response to a certain Du`a'. He may give the supplicant something better than what he asked for. It is authentically reported that the Prophet (peace be upon him) stated:**

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﴾ Any Muslim who supplicates Allah in a Du'a which contains no sin or breaking of kinship, Allah will give him one of three things: either his Du'a will be immediately answered, or it will be saved for him in the hereafter, or it will turn away an equivalent amount of evil (from him)". The companions said "...so we will ask more and more." He replied, "Allah is more (generous). ﴿ **He should hope that his Lord will answer his Du`a'. He should also entreat Him with His Most Beautiful Names and Sublime Attributes. He should avoid illegal earnings and strive to earn his livelihood in a lawful way because illegal earnings result in a Du`a' being rejected by Allah. There is no might or power except with Allah.**

3- Du`a' made while prostrating. The Prophet (peace be upon him) stated:** ﴾ The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state). ﴿ **The Prophet (peace be upon him) also says:** ﴾ So far as Ruku` (bowing) is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered. ﴿ **Narrated by Muslim in his Sahih (Authentic Book of Hadith).

4- Du`a' made when the Imam ascends Minbar (pulpit) to deliver the Friday Khutbah (sermon) and until the Friday Prayer is over.

5- Du`a' made after Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and before Taslim (salutation of peace ending the Prayer). After the Prophet (peace be upon him) taught his Sahabah (Companions) the formula of Tashahhud, he said: ﴾ "Then let him choose from supplication what he loves best and let him supplicate (with it)" ﴿

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6- Du`a' made in the late afternoon and until sunset provided that a person performs Wudu` (ablution) and waits until the Maghrib (Sunset) Prayer is due. Du`a' should be made from `Asr (Noon) time up to sunset every Friday. It is authentically reported that the Prophet (peace be upon him) stated: ﴾ There is an opportune time on Friday. If a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand. ﴿ **The Prophet (may Allah's Peace and Blessings be upon him) pointed out that it is a short period of time.** ﴾ "On Friday there is an hour which no Muslim servant happens to be standing in prayer at that time, asking Allah, the Most Exalted, for something, but He will certainly give it to him." ﴿ **Scholars explain that 'standing in prayer' here means that a person is waiting for Salah.**

In conclusion, one who sits waiting for the time of the Maghrib (Sunset) Prayer takes the same ruling of someone who is performing Salah. Therefore, he should make frequent Du`a' before the sun sets. There is no difference whether a person makes Du`a' at the Masjid (mosque) or at home if a person is a woman or a sick person. One must perform

Wudu' (ablution) and then wait for the Maghrib Prayer. The abovementioned times are considered the best times when Allah answers the Du`a'. Therefore, the Muslim does his best to make repeated Du`a's during these times while showing sincerity, humility, and placing dependence on Allah (may He be Praised). He should celebrate Allah's praises constantly and should start his Du`a' by praising Allah, invoking Him to send His peace and blessings upon the Prophet (peace be upon him) as this serves as a means towards having one's Du`a' answered by Allah. This is based on the authentic Hadith narrated from the Messenger of Allah (peace be upon him) in this regard.

The ruling on a Muslim describing another as stupid or a fool

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Q: What is the ruling on a Muslim who describes his brother as being stupid or a fool? What is the ruling on describing a group of people as being weak in Iman (Faith/belief), and what if they really are?

F.`A

A: It is prescribed for the Mu'min (believer) to address his Muslim brothers with good words and with their names. When he wants to advise them, he should do so in the nicest manner that is most likely to be accepted and to maintain Islamic brotherhood. Allah (Glorified be He) says: ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴿ **Auliyâ' is the opposite of enemy. The Auliyâ' address brothers in a way that they like and do not detest. The Prophet (peace be upon him) said:** ﴾ Righteousness is a good attitude. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)He (peace be upon him) also said:** ﴾ You will not be agreeable to people by means of money. Rather, you will be agreeable to them by means of wide smile on your faces and good conduct. ﴿ **(Related by Abu Ya`ly and graded as Sahih by Al-Hakim)**

He (peace be upon him) said: ﴾ "The Mu'min is not one given to cursing, slandering, obscenity or abusiveness." ﴿ **Related by Al-Tirmidhy and Al-Hakim classed it as Sahah. Indeed, his Sanad (chain of narrators) is reliable.**

The four Conditions for an accepted Tawbah (repentance)

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Q : A lady from Algeria says, as-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). In my early life, I was religious and wore the Hijab but later I changed and followed the way of those who like to play and satisfy their desires. I got married but I betrayed my husband with some men and then felt remorse and now I wonder if Allah (Exalted be He) forgives me and accepts my repentance. What are the things I have to do so that Allah would forgive me and accept my repentance?

S.N.

May Allah's Peace, Mercy, and Blessings be upon you too!

Allah (Glorified be He) says, ﴾ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿ **Scholars agreed upon the fact that this verse refers to those who repent. Allah (Glorified be He) says,** ﴾ Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. ﴿ **Allah (Glorified be He) says,** ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿ **Prophet Muhammad (peace be upon him) said,** ﴾ Islam wipes out all that has gone before it (previous misdeeds) and penitence also wipes out all that has gone before it. ﴿ **So we advise you**

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to keep repenting, to regret what you committed in the past, to quit sins, and to intend sincerely not to commit them again. In this way, Allah (Exalted be He) forgives all the past. The fourth condition is a must if the sin is related to others' rights; if you owe some one any thing or a loan, or robbed some one, or took something by force, you have to pay it back so that your repentance would be complete, if you also fulfill the previous three conditions. Be optimistic, think well of Allah, accompany good women, and recite as much as you can of the Holy Qur'an and read the authentic Hadiths.

May Allah help us all adhere to the right way and protect us from our evil selves, bad deeds, and the devil's temptations. Allah is the Most Generous and the Most Bountiful.

May Allah's Peace, Mercy, and Blessings be upon you!

The General Mufti of the Kingdom of Saudi Arabia The Chairman of the Senior Scholars Committee

and Departments of Scholarly Researches and Ifta'

`Abdul `Aziz Bin `Abdullah Ibn Baz

Relying on Allah and employing every possible means are preconditions for the acceptance of Du`a'

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His Eminence Sheikh `Abdul `Aziz Bin `Abdullah Ibn Baz, the General Mufti of Kingdom of Saudi Arabia, Chairman of Council of Senior Scholars, and Chairman of the Departments of Scholarly Research and Ifta' stated that trust in Allah, believing in Him, His Messenger and believing that Allah is the Truth, offering sincere devotion to Him, following the example of the Messenger of Allah (peace be upon him) together with believing that he conveyed the Message of Islam in truth are some of the greatest pre-requisites for Du`a' (supplication) to be accepted.

His Eminence added: "When making Du`a', one has to place their trust in Allah and acknowledge that He alone is the disposer of all affairs and the One Who has power over all things. One should not have doubt nor hold any misgivings about Allah's ability to fulfill any request. Rather, one should hold firm belief in Allah's power to grant that. Whenever a request is not fulfilled, there must always be a reason for that. A Muslim has to depend on the means and leave the results for the One Who causes all things to happen, the All-Wise, the All-Knowing.

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His Eminence the General Mufti of Kingdom of Saudi Arabia quoted the authentic Hadith narrated from the Prophet (peace be upon him) who stated:(Whenever a servant supplicates Allah with an invocation that does not involve sin or severance of one's ties, Allah will grant one of three things: the supplication will be accepted in this life, the supplication may be saved for the Hereafter or may be a salvation from similar kinds of trouble. The companions said: "Then we shall supplicate more and more." He (peace be upon him) said: "Allah is more abundant (in responding).")

Concluding the Fatwa, his Eminence stated: "In this way, the believer should know that it may be Allah's wisdom to delay answering their Du`a' until the Hereafter. The Du`a' may also be answered in the sense that instead of fulfilling a need, Allah may prevent great evil from befalling a believer. Allah (Glorified and Exalted be He) states:(Verily, your Lord is All-Knowing, All-Wise.”)

It is not for anyone to neglect the physical means

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Q: Is it permissible for a Mu'min (believer) to neglect the means, if he reaches a certain degree of Iman (Faith/belief) that makes his conviction strong?

A: The matter is not like that; one should adopt the means regardless of his status of Iman, even the messengers (peace be upon them) who are the best and highest in the degree of Iman among creatures would take the means and performed Salah (prayer) and Sawm (fasting). They are the most perfect and reasonable among people but they still adopted the means. The master of the descendants of Adam, best of creatures, and most perfect in Iman, the Prophet (peace b upon him) adopted the means on the battle of Uhud; he took up his arms and put a helmet on his head and wore shields. He would eat, drink, have intercourse with his wives and adopt the means. Accordingly, it is not permissible to put off means with regard to any one who has the ability. Every one, even if reached the highest degree in Iman, should adopt the means like the best of people, the messenger, who took by the means.

Compiling the Ever-Glorious Qur'an

Q: Is it true that when `Uthman (may Allah be pleased with him) compiled the Ever-Glorious Qur'an in one Mus-haf (Arabic Qur'an), he omitted some of the Ahruf (modes of recitation), or that he confirmed some Qira'at (recitation styles)?

A: It is authentically reported that the Messenger of Allah (peace be upon him) stated: (This Qur'an has been revealed in seven Ahruf, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).) **The scholars who verified this Hadith said that these Ahruf are close in meaning and different in words.**

When `Uthman **(may Allah be pleased with him) was told about people differing in reciting the Ever-Glorious Qur'an and** Hudhayfah **(may Allah be pleased with him) came to him asking him to help people. He then consulted his companions** such as `Ali, Talhah, Al-Zubayr **and others who suggested compiling the Ever-Glorious Qur'an on one Harf, so that people would not differ regarding it. He (may Allah be pleased with him) compiled it after holding a committee of four members headed by** Zayd ibn Thabit **(may Allah be pleased with him). They compiled the Ever-Glorious Qur'an according to one Harf, wrote and distributed it throughout different territories in order for people to approve of it and put an end to their differences. With regard to the seven or ten Qira'at, they are found in the one Harf compiled by** `Uthman **(may Allah be pleased with him) in the form of addition, omission or prolongation of a letter or style of recitation. All this comes under the one Harf according to which** `Uthman **(may Allah be pleased with him) compiled the Ever-Glorious Qur'an. The intention is to keep the Words of Allah from being a subject of dispute among people, an issue which may harm them and cause Fitnah (sedition). Allah (Glorified and Exalted be He) has not imposed reciting the Ever-Glorious Qur'an with the seven Ahruf; rather, the Prophet (peace be upon him) stated:** ((So, recite you of the Qur'ân as much as may be easy for you.)) **Gathering people upon one Harf is a good deed on the part of** `Uthman **and the Sahabah (Companions of the Prophet), for this entails facilitation and settlement of disputes among Muslims.**

How to expiate for sins

Q: I am a twenty-one-year old student. Since Allah has blessed me with the gift of Iman (faith), I have decided to expiate for my previous sins and lead an ascetic life seeking Allah's forgiveness. What is the best course of action you can suggest for me to adopt? May Allah reward you best!

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A: We advise you to perform Tawbah (repentance) to Allah from all your previous sins, to regret having committed those sins, to remain steadfast in obedience to Allah and His Messenger, and determine not to return to sin again. We also advise you to recite the Qur'an regularly, reflect on its meanings, and to memorize as many Hadiths as you can. In this respect, you may refer to such useful books as Bulugh Al-Maram written by Ibn Hajar, **`Umdat Al-Hadith written by Al-Hafiz** `Abdul-Ghani Al-Maqdisi, **Al-Arba`in Al-Nawawiyah and its supplement by** Ibn Rajab. **You may also refer to other books such as Al-Tawhid written by Sheikh** Muhammad Ibn `Abdul-Wahhab, **Al-`Aqidah Al-Wasitiyyah by Sheikh Al-Islam** Ibn Taymiyyah, **Kashf Al-Shubuhat by Sheikh** Muhammad Ibn `Abdul-Wahhab **(may Allah be merciful with him).**

We also advise you to refer to the greatly beneficial book entitled Zad Al-Ma`ad Fi Hady Khayr Al-`Ibad by Ibn Al-Qayyim **and the book Fath Al-Majid Sharh Kitab Al-Tawhid by Sheikh** `Abdul-Rahman Ibn Hasan.

Repentance of a fornicator

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Q: I submitted to the satanic temptations and committed the heinous crime of Zina (fornication). Now, I want to make Tawbah (repentance) to Allah (Glorified and Exalted be He) from that sin. Will Allah accept Tawbah from me, given the fact that before I committed this sin, I made a promise to make Tawbah immediately after it.

A: The gate of repentance is open until the sun rises from the west. Whoever commits any sin other than Shirk (associating others with Allah in His Divinity or worship) and then turns to Allah in sincere repentance, Allah will accept it from him.

In order for sincere repentance to be accepted by Allah, it must involve regretting one's past sins, faithful determination to give them up and not to return to them again out of fear of Allah (may He be Praised), glorifying Him and hoping for His pardon and forgiveness. Allah (may He be Praised) states:﴾ O you who believe! Turn to Allâh with sincere repentance! ﴿**In another Ayah (Qur'anic verse), Allah states:**﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**Allah (Exalted be He) also says:**﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿**Allah (Glorified and Exalted be He) also states:**﴾ Say: "O ʽIbâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿

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Scholars have unanimously agreed that revelation of the above Ayah refers to the repentant. A fourth condition for acceptance of sincere repentance is that if the sin is related to violating rights of others, the repentant should either fulfill their rights or ask them to discharge him of that responsibility. This is based on the Hadith in which the Prophet (peace be upon him) stated:﴾ "Whoever has wronged his brother should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother or if he has no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter)". ﴿**Narrated by** Al-Bukhari **in his Sahih (Authentic Book of Hadith).The Muslim is duty bound to avoid all sins as well as all means inviting to Shirk (associating others with Allah in His Divinity or worship). They may fall into sin but fail to make Tawbah. Therefore, they have been warned against committing any act which Allah has declared prohibited, while at the same time they are obliged to ask Allah to protect them from committing any of these acts. They should not fall victim to Shaytan (devil) who gives them false promises of making Tawbah. Allah may punish His servant in such a way that he may die without being able to turn to Him in repentance again. On the Day of Resurrection, he will have the deepest regret and remorse for his neglect of Tawbah but regret will then avail him naught.**

Allah (Glorified be He) says:﴾ and fear none but Me. ﴿**Allah (Glorified be He) also says:**﴾ And Allâh warns you against Himself (His punishment) ﴿**Allah (Glorified and Exalted be He) also says:**﴾ O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. ﴿﴾ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ﴿**There are many other Ayahs to the same effect.**

One will receive reward and appreciation from Allah for the righteous deed of memorizing the Qur'an and understanding Islam for the purpose of teaching the people of his village and leading them in Salah

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Q: Is it considered a form of minor Shirk (associating others in worship with Allah) if one pursues a specific branch of Islamic knowledge or memorizes the Qur'an for the purpose of teaching young men of his village and leading them in Salah (Prayer)?

A: Proofs of Shari`ah (Islamic Law) clearly indicate that acquisition of Islamic knowledge is one of the best acts of obedience which draws one closer to Allah. The same is true with regard to studying the Noble Qur'an, regular recitation of its Ayahs (Qur'anic verses), keenness to memorize all or part of its Surahs (Qur'anic chapters). Allah will appreciate and reward this righteous deed of teaching and instructing the people of your village and leading them in Salah (Prayer). You should know that no Riya' (showing-off) or Shirk (associating others with Allah in His Divinity or worship) is involved in this act as long as your intention is to attain Allah's pleasure and salvation on the Day of Resurrection. It will be Riya' and minor Shirk (associating others in worship with Allah) if, by doing these acts, you intend to receive praise from others. The Prophet (peace be upon him) stated, "The thing which I fear most may occur to you is minor Shirk." When he was asked about it, he replied: 'It is Riya' (hypocrisy or showing off)'; a man may stand for Salah performing it in the best manner to attract people's admiration of him.

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On the Day of Resurrection, Allah will address those who used to commit acts of Riya' stating: Go to those for whom you would dissemble in the world and see: Can they give you any reward? **Riya' entails wanting others to witness and praise you for doing good deeds. One example of Riya` includes reciting the Qur'an for the purpose of being praised for good recitation. Another example includes reciting Adhkar (remembrances of Allah) to gain acclaim of others. A third example includes enjoining people to do good and forbidding them to do evil for the purpose of being well spoken of by others. This Riya' is tantamount to minor Shirk (associating others in worship with Allah). Therefore, you must purify your intention by devoting all your deeds to Allah alone and paying no attention for any praise from others. You should strive to understand Islam in order to apply it and at the same time teach your Muslim brothers. You may lead them in Salah (Prayer) while your intention should be to seek Allah's reward and to benefit them with your knowledge. There should be no room for Riya'. There is no wrong if you prefer to recite from the Mus-haf (Arabic Qur'an) as you lead them in Tarawih (special supererogatory night Prayer in Ramadan). It is reported that** a freed servant of `Aishah **used to recite from the Mus-haf (Arabic Qur'an) as he led her in Salah. Consequently, there is nothing wrong with reciting the Qur'an from the Mus-haf during Tarawih, if one does not memorize the Qur'an by heart. However, it is preferable for those who memorize to read by heart unless otherwise is necessary.**

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Undutiful children should pray Allah to forgive their deceased parents

Q: How authentic is the Hadith narrated on the authority of Anas Ibn Malik (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) stated: ﴾ If a person is persistent in supplicating Allah for his parents and asks Allah's forgiveness for them after their death - although he might have been undutiful to them while alive, he will be recorded in the Knowledge of Allah as a dutiful person. ﴿ **?**

A: I do not know how authentic this Hadith is. However, the meaning it conveys is true. Praying Allah to forgive one's parents or giving Sadaqah (voluntary charity) on their behalf is part of being dutiful to them after their passing. It may be that Allah forgives the sin of being undutiful to them while they were still alive.﴾ A man asked the Prophet (peace be upon him) saying: O Allah's Messenger! Is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, seeking of forgiveness for them, carry out their final instructions after their death, honoring their friends, and being kind to their kindred which are dependent on them. ﴿

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"Invoke blessings on them" refers to making Du`a' for them. One can continue to honor and respect parents after their death by continually asking Allah to forgive them and by carrying out the will which they made before passing on condition that it does not contradict Shari`ah (Islamic Law). Keeping good relations with friends of one's parents and treating them kindly are also ways of continuing to show love and respect to parents after their death. One should extend a helping hand to friends of their parents who are poor. If they are well-off, one should at least be in close contact with them. Maintaining the ties of kinship is also another way of continuing to show respect to one's parents after their death. This includes being kind towards one's paternal and maternal uncles and all other relatives of the parents.

Q: What is the difference between Satan and Jinn? Does the Satan reproduce males and females? Why does not Iblis (Satan), who was expelled from Jannah (Paradise) because of his disobedience, advise his offspring to escape the punishment of the Hellfire? Is it true that the Devils interact with humans to whom they pay service in return for the latter's showing disobedience to Allah? Is it also true that there is a type of Muslim jinn who offer services to Muslims like some used to serve Prophet Sulayman (Solomon, peace be upon him)? If the Devils or jinn are able to serve humans, then why do the Muslim jinn not help the Muslim humans in their wars against the Kaffirs (disbelievers),

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and disclose their secrets and support Islam? Why do the Kafir jinn not help the kafir humans in some way? If I intend to do a good deed, will the Satan know it and try to distract me from it? If all this is true, please cite the relevant evidence of the Qur'an and the Sunnah. Did any examples of such things happen at the time of the Messenger (peace and blessings of Allah be upon him)? If there are any books about such matters, please tell me about them so that I can be safe from the evil of the devils. May Allah keep me and you safe from their evil.

A: The devils naturally belong to the jinn creatures; they are the rebellious and fallen Jinn, just as the devils among mankind are the rebellious ones and the most evil among them. There are among the jinn and mankind as well devils who are the rebellious and wicked, Kafirs, and evildoers. There are also Muslims among them who are righteous and good. Allah (Exalted be He) says: ﴿ And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Qurtubi) ﴾ **According to the view held by some scholars, Satan is the father of the jinn. Disobeying his Lord and being too proud to prostrate himself to Adam, Allah (Exalted be He) expelled and banished him away from Jannah. Other scholars are of the view that the Satan originally belonged to a group of angels who were called Al-jinn. When he arrogantly refused to prostrate himself to Adam, Allah (Exalted be He) expelled and banished him. He became the leader of every evildoer and wicked person, every Kafir and wrongdoer. Every person has a Shaytan (devil) and an angel accompanying him.**

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The Prophet (may Allah's Peace and Blessings be upon him) says: ﴿ "There is no one among you but he has with him a constant companion (qareen) from among the jinn and a constant companion from among the angels." They said, "You too, O Messenger of Allah?" He said, "Me too, but Allah has helped me against him (the devil-companion) and he has become Muslim. ﴾ **The Prophet (peace be upon him) informed Muslims that the Shaytan inspires and incites man to do evil. There are times when he has control over man's heart and can find out, by Allah's decree, what a person intends to do of good or evil. There are also times when the angel has control over a person's heart. He makes him incline towards good. These are things that Allah (Exalted be He) has enabled them to do i.e. He has enabled the two companions, the jinni-companion and the angel-companion to do these things. Even the Prophet (peace be upon him) had a devil accompanying him; this constant companion from among the jinn, as stated above, in the Hadith in which the Prophet (peace be upon him) is reported to have said:** ﴿ "There is no one among you but he has with him a constant companion (qareen) from among the jinn and a constant companion from among the angels." They said, "You too, O Messenger of Allah?" He said, "Me too, but Allah has helped me against him (the devil-companion) and he has become Muslim." ﴾ **The point is that every man has with him a companion from among the angels and a companion from among the devils. The believer suppresses his devil companion by obeying Allah (Exalted be He) and adhering steadfastly to His religion, so he humiliates his companion until he becomes weak and unable to stop the believer from doing good or make him fall into evil, except what Allah wills. The sinner, by his disobedience and evil actions, gives his devil the strength to make him do evil, encourages him to commit sin, and discourages him from doing good. The believer has to fear Allah (Exalted be He) and strive against his devil by obeying Allah (Exalted be He) and His Messenger (peace be upon him), and seeking refuge with Allah (Exalted be He) from him. He should also strive to help his angel by obeying Allah (Exalted be He) and His Messenger (peace be upon him) and heeding the commands of Allah (Exalted be He).**

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The Muslims help their brothers among the jinn to obey Allah and His Messenger (peace be upon him) just as they help their human brothers. Humans may also be a source of help to them in some matters without their realizing it. They may help them to obey Allah (Exalted be He) and His Messenger (peace be upon him) by teaching and reminding other humans, for the jinn may attend and benefit from the lessons given by humans in the Masjids (mosques) and elsewhere. Humans may also hear some things from the jinn which benefit them; they may wake them up to pray or draw their attention to things which may benefit or harm them. All of this happens even though the jinn do not make themselves visible to humans. A jinn may make himself visible to some people when pointing them towards something good or

something evil. This may happen, although it is rare. Usually they do not appear to humans, although their voices may be heard on some occasions when they wake a person for prayer or tell him of some things. In conclusion, the believing jinn help the believers even though the believers may not realize it, and they love everything good for them. Similarly, believing humans love everything good for their believing brethren among the jinn. They ask Allah (Exalted be He) to give them everything good. They may attend lessons where they love to listen to the Qur'an and knowledge, as stated above. The believers among the jinn benefit from the lessons given by humans, at some times and in some lands. All of this happens and is well known. This has been clearly stated by many scholars whom the jinn contacted and asked about some issues; they told them that they had attended their lessons. All of this is well-known and Allah (Exalted be He) is the One Whose help we seek. Allah (Exalted be He) has told us that the jinn listened to the Qur'an from the Prophet (peace be upon him). At the end of Surah Al-Ahqaf, He related the account of the jinn who listened to the Qur'an when recited by the Prophet (may Allah's Peace and Blessings be upon him). Allah (Glorified and Exalted be He) also says:﴿ And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. ﴾﴿ They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm). ﴾

Allah (Exalted be He) revealed other Ayahs in a separate Surah which was named after them. The opening Ayahs of the Surah read:﴿ Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)! ﴾

Many books have been written on this matter. In many of his books, Ibn Al-Qayyim **(may Allah be merciful with him) gave elaborate discussions about this topic. There is also a useful book entitled Al-Marjan Fi Bayan Ahkam Al-Jan by** Al-Shibly. **There are other books written on this topic as well. You can look for at any commercial bookstore. You could also refer to the books of Tafsir (exegesis of the Qur'an) which explain Surah Al-Jinn or those Ayahs speaking of them in Surah Al-Ahqaf or any other Ayahs speaking of them. You can also refer to the statements of the Qur'an exegetes regarding this topic.**

Offering Salah behind someone who seeks blessings from the dead

Q: What is the ruling on praying behind someone who visits the graves of righteous people seeking blessings from them or behind someone who charges money for reciting the Qur'an on the occasion of Mawlid (the Prophet's birthday) or other occasions?

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A: This is requires some discussion; if he merely celebrates the Mawlid without any Shirk (associating others with Allah in His Divinity or worship) involved, then he is considered an innovator and should not lead people in Salah, because the Prophet (peace be upon him) was authentically reported to have stated:(Beware of newly-invented matters because every newly invented matter is a Bid'ah (innovation in religion) and every Bid`ah is a going astray. )**Celebrating the Mawlid falls under the concept of Bid`ah. In the case when a person is in the habit of invoking the dead beside Allah, or seeking help from them or from the jinn or other created beings, such as saying "O Messenger of Allah, help me or heal my sick relative" or saying "Ya Sayyidi** Al-Husayn; **or "Ya Sayyidi** Al-Badawy **or in the habit of invoking any other dead person, or praying to inanimate objects such as idols, saying "al-madad, al-madad (help, help)", he will be guilty of major Shirk (associating others with Allah in His Divinity or worship), and you should not pray behind him as his leading the Salah is not valid. We ask Allah to keep us safe and sound. However, if he commits Bid'ah such as attending the Mawlid but does not perform any act of Shirk or reading the Qur'an or praying at graveyards, yet he does not commit any act of Shirk, then he has introduced innovation into Islam. Therefore, he should be taught and directed towards what is good. His Salah will be valid if not offered at the graveyards. As for the Salah offered at the graveyard, it is invalid, because the Prophet (peace be upon him) stated:**(May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.)**(Agreed upon by Al-Bukhari and Muslim).**

offering Salah (prayer) behind an Imam practicing Bid`ah (Innovation in Islam)

Q: What is the ruling on staying in a country in which people hold fast to Bid`ah? Is it permissible to perform the Friday or congregational prayers with them or does one have to pray separately? In this case, will the Friday prayer not be obligatory? If those who follow the Sunnah are less than twelve, is it permissible for them to perform Jumu`ah Prayer or not?

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Answer: establishing Jumu`ah Prayer behind any Imam, be he a pious or a disobedient, is obligatory. In case the Bid`ah does not drive the Imam out of Islam, it is permissible to pray behind him. Imam Abu Ja`far Al-Tahawy **(may Allah forgive him), said in his famous creed, 'We see it is permissible to pray behind the pious and the sinful as long as they are Muslims and we pray for them upon their death.' End of quote.**

In his commentary on this creed, the commentator states that Prophet Muhammad (peace be upon him) said, ﴾ Perform Salah behind the Imam, whether he is pious or disobedient. ﴿**Reported by** Makhul **from** Abu Hurayrah **(may Allah be pleased with them) and reported by** Al-Daraqutny **who said,** Mak-hul **did not meet** Abu Hurayrah **and its chain of narration** contains Mu`awiyah ibn Salih, **a man that aroused controversy,** Muslim **regarded him as a trustworthy narrator.** Al-Daraqutny **also** and Abu Dawud **reported from** Mak-hul **from** Abu Hurayrah **(may Allah be pleased with him) that Prophet Muhammad (peace be upon him) said,** ﴾ Salah is obligatory on you behind every believer, pious or impious, even if he commits grave sins. Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious. ﴿**It is also reported in the Sahih of** Al-Bukhari **that** `Abdullah ibn `Umar **(may Allah be pleased with him) prayed behind** Al-Hajjaj ibn Yusuf Al-Thaqafy **and** Anas ibn Malik did the same. Al-Hajjaj **was sinful and oppressive. The Prophet (peace be upon him) said,** ﴾ They will lead you in prayer; if they offer it properly, it is for you both and if they offer it improperly, it is for you and against them. ﴿**It is also narrated from** `Abdullah ibn `Umar **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ﴾ Pray (funeral prayer) over whoever says, "None has the right to be worshipped but Allah," and perform Salah behind whoever says, "None has the right to be worshipped but Allah." ﴿**Reported by** Al-Daraqutny **from many ways but he classed them all as weak.**

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Know, may Allah forgive you, that it is permissible to pray behind any one who is not known for doing a Bid`ah or a sin. All Imams agreed upon that and that it is not a must to know the Imam's creed before praying behind him or before examining him by asking him what is your creed? One can pray behind some one whose creed we do not know. It is permissible to pray behind someone who has and calls for a Bid`ah or a sinful person if he is the regular Imam whom we have to pray behind like the Imam of Jumu`ah (Friday) and the two Salat-ul-`Eid (the Festival Prayer) and the Imam in the Hajj prayer in Arafah **and the like. In this case, most of the Salaf (righteous predecessors) and those who came after see that we have to pray after him. Whoever abandons the Friday and congregational prayers behind the sinful Imam commits an act of Bid`ah according to the view of the majority of scholars. The right act is to pray behind this Imam and not to repeat the prayer separately as the companions (may Allah be pleased with them) prayed the Friday and congregational prayers behind the sinful person and did not repeat them as the case of** `Abdullah ibn `Umar **who prayed behind** Al- Hajjaj ibn Usuf **and as the case of** Anas ibn Malik **(may Allah be pleased with him) as we mentioned before and** `Abdullah ibn Mas`ud **(may Allah be pleased with him) and others prayed behind** Al-Waleed bin `Uqbah ibn Abi Mu`ait **who drank wine till he got drunk and prayed the Fajr prayer four Rak`ah (unit of Prayer) one day and said shall I increase the number of Rak`ah (unit of Prayer)?** Ibn Mas`ud said to him **today you have really increased them. It is authentically reported that** when `Uthman **(may Allah be pleased with him) was surrounded, the people prayed behind an Imam then someone asked** `Uthman: **You are the Imam and this one who prayed as Imam is an Imam of sedition, `Uthman said: O my brother's son, prayers are the best deeds of men so if the Imams pray it well, pray well behind them, and if they do wrong, avoid their wrong deeds.**

The prayer of someone who commits Bid`ah and a profanity is valid, so if the people prayed behind them, their prayers are valid but people hate to pray behind them, for enjoying the good and forbidding the evil is a must.

For example, if he openly discloses his religious innovations or sins, he should not be appointed as a regular Imam. He deserves to be rebuked till he repents and if it is possible to

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to desert him till he repents that would be good. If some people do not pray behind him and that would help to forbid the evil till the Imam repents or is fired and people abandon the sins he commits, then it will be good, for the benefit of the religion is not to pray behind him but taking care not to miss Friday or congregational prayers.

However, if the Ma'mum, by doing so, will miss the Jumu`ah and the congregational Salah, his act will be that of a Mubtadi` and thus contradicting the conduct of the Companions (may Allah be pleased with them). Also if the Imam is appointed by those in authority and there is no Shar`i benefit in not performing Salah behind him, it will not be permissible to leave Salah behind him. Rather, offering Salah behind him will even be preferable. Thus, if one can remove an aspect of evil concerning leading Salah, it is incumbent to do so. Yet, if such Imam is appointed by those in authority and one cannot stop him from leading people in Salah, or that one can stop him doing so but with greater harm, it will not be permissible to get rid of little harm by incurring a greater degree of it. Also, it is not permissible to get rid of the lesser of two evils by doing the greater of the two. The divine laws are meant to achieve and protect interests, and to eliminate evils or reduce them as much as possible. Not performing Jumu`ah and congregational Salah has greater harm than offering Salah behind a corrupt Imam, especially when missing them does not lead to the removal of corruption. In such case, the Shar`i benefit will be thwarted without removing the evil.

However, if one can pray Friday and congregational prayers behind a pious Imam, of course that would be better and if one prays behind a sinful Imam in this case, a good deal of controversy would arise as some scholars see that he has to repeat the prayer while others say he do not have to.

In books, there is much detailed evidence for that. At this point the explainer of the creed ended his speech. Regarding the last issue, the most correct opinion is not to repeat the prayers depending on the previous evidence and that the general rule is not to repeat the prayer so one can not oblige others to repeat it unless there is specific evidence and we do not know of any evidence for that. May Allah guide us.

As for the response of the second question, there is a famous difference of opinions among the scholars in this regard. However, the prevalent view states that it is permissible for three people or more to offer Friday Prayer if they are of the inhabitants of the place. The view that performing Friday Prayer is conditional upon the existence of forty, twelve, less or more than these numbers has no legal evidence to support. It is obligatory to perform Friday in congregation, not less than three people. This is the view of a group of scholars and the view preferred by Ibn Taymiyyah **(may Allah be merciful with him). It is indeed the sound opinion.**

Inscriptions on headstones

Q: Is it permissible to place headstones with Ayahs (Qur'anic verses) inscribed on them over graves?

A: It is not permissible to inscribe Ayahs of the Qur'an or any other writings on a headstone which is placed over the grave. It is authentically reported from Jabir **(may Allah be pleased with him):** ("The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them.") **Narrated by Imam** Muslim **in his Sahih (Authentic Book of Hadith).** Al-Tirmidhy and Al-Nasa'y **narrated the same Hadith with an authentic Isnad (chain of narrators) but with the following addition: "And to inscribe over it."**

The Fitnah of wealth is worse and more severe

Q: His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz **was asked about the wisdom underlying giving advance mention of property before children in the Ever-Glorious Qur'an, though children are dearer to fathers than property.**

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A: His Honor, the General Mufti of the Kingdom of Saudi Arabia **and Chairman of the Council of Senior Scholars and the Department of Scholarly Research and Ifta' said that property, unlike children, helps gain the prohibited lusts, for one may be tempted by them and may disobey Allah for their sake.**

His Eminence points out that the Fitnah (temptation) of wealth is severer, so He (Glorified be He) mentioned wealth before children in His statement:﴿ And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh) ﴾**Allah (Glorified be He) also says:**﴿ Your wealth and your children are only a trial ﴾**Allah (Glorified and Exalted be He) also says:**﴿ O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. ﴾

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Eternal abiding in the Hellfire

Q: Allah (Glorified and Exalted be He) says: ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾ **Allah (Exalted be He) also says:** ﴿ And whoever kills a believer intentionally, his recompense is Hell to abide therein ﴾ **Kindly reconcile the apparent contradiction between these two Ayahs (Qur'ainc verses).**

A: There is no contradiction between these two Ayahs. In the first Ayah, Allah (Exalted be He) makes it clear for His servants that forgiveness of or punishment for all sins other than Shirk (associating others with Allah in His Divinity or worship) depends on Allah's Will. If He wills, He may pardon those sins and He may also punish the one who died in the state of disobedience for violating His prohibitions and committing acts that incur His wrath. As for the case of a Mushrik (one who associates others with Allah in His Divinity or worship), Allah will not forgive him. Rather, he will abide eternally in the Hellfire if he dies upon the state of Shirk. We seek refuge in Allah from this. The second Ayah

threatens the one who murders a believer without a just cause that he is liable to punishment and wrath. The one who does this will be tormented in the Hellfire and shall incur Allah's anger for doing so. Allah (Exalted be He) says:﴿ And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. ﴾**The Ayah states the just due punishment but he is still left to Allah's mercy to pardon and forgive him for He is the true Lord of pardon and forgiveness. The murderer may also suffer punishment for a length of time after which he is taken out of the Hellfire. Thus the expression khalidan i.e. forever, here refers to the long stay under punishment. Unlike the eternal abiding of the Kafir (disbeliever) in the Hellfire, the disobedient Muslim will abide therein only temporarily. Abiding in the Hellfire falls under two categories:**

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one being eternal which applies to the case of the Kafirs. This is based on the Ayah which reads:﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾

Allah (Exalted be He) also says in Surah Al-Ma'idah:﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾**As for the disobedient Muslims like murderers, adulterers, disrespectful sons, usury dealers, and drinkers, they are left to the Will of Allah. This is based on the Ayah which reads:**﴿ but He forgives except that (anything else) to whom He wills ﴾**Allah may will to pardon them because of the righteous deeds they performed while alive. These deeds include their belief in the Oneness of Allah and their being Muslims submitting to Him. He may also pardon them on account of Shafa`ah (intercession) of the intercessors provided that they die in the state of Tawhid.**

Allah (Exalted be He) may also choose to punish them whereby they will enter the Hellfire to suffer punishment commensurate with their sins. Then they will be taken out from it. Authentic Hadiths narrated from the Prophet (peace be upon him) indicate that on the Day of Resurrection, the Prophet (peace be upon him) will intercede with Allah (Exalted be He) for the disobedient Muslims of his Ummah (nation). Allah (Exalted be He) will accept intercession of the Prophet (peace be upon him) four times. Each time the Prophet (peace be upon him) intercedes, a group of Muslims will be taken out of the Hellfire. Allah (Exalted be He) will also accept the intercession made by the angels, believers, and children who died at young age. It is through their intercession that Allah (Exalted be He) will bring out of the Hellfire whomever He wills.

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There will remain in Hellfire a group of disobedient Muslims who died upon the state of Tawhid. Allah (Exalted be He) will bring them out of the Hellfire out of His mercy and grace. Only the Kafirs will dwell eternally in the Hellfire as mentioned in the Qur'an.

The questioner can now know how to reconcile between the above-mentioned Ayahs depending on textual proofs of other Ayahs and on the general meaning of the Hadiths which promise Jannah (Paradise) to those who die as Muslims unless it be the will of Allah to punish the sinners as he wills. He (may He be Praised) is the All-Wise, the Just. Whatever He decrees, He does.

Allah (Exalted be He) may not punish some disobedient Muslims due to their performance of good deeds or due to Shafa`ah (intercession) of the intercessors and above all out of His

mercy and grace.

Ruling on Women's clubs

Q: What is the opinion you see regarding the clubs of women where men are not allowed to enter?

A: Lately, a reporter from Al-Jazirah newspaper asked me this question. In response, there is nothing wrong with this provided that it is for women only and it is protected. I was informed that the reporter meant sports clubs, so I published an article in Al-Jazirah newspaper to clarify my point. I did not mean clubs where men and women intermix freely, people uncover their `Awrah (private parts of the body that must be covered in public), or Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is committed. I mean the clubs in which lectures are held and where female teachers teach their female students.

Ruling on watching TV

Q: what is the ruling on watching TV?

A: Watching TV is very dangerous, and I advise you not to watch it and not to sit in front of it as far as possible. However, if a viewer has the moral strength to benefit from what is good, and it will not attract them to evil, then there is nothing to prevent them from that, if they know that they have that moral strength. If they can listen to something good and benefit from it, and keep away from offensive things, such as songs, objectionable dramas, and other harmful things, then there is nothing wrong with this. But usually one thing leads to another, which is why I advise people not to bring a TV into their homes and not to watch it, because one thing leads to another, and people are inclined to watch strange things, if they are within reach. It is not like listening; listening is less dangerous, but watching and listening are more attractive and people become more attached to this.

Still worse than this are the videos, if they contain the lewd films that are circulated among people - we seek refuge with Allah from them. These depraved videos are more evil; we must be on our guard against them and use our intelligence. If we find any film of that nature, it must be destroyed or something recorded over it to remove the depravity. If it is possible, something useful should be recorded over it, to remove the obscenity and so some benefit may be gained from the tape on which something good has been recorded.

The worst of all are the satellite dishes. It is obligatory for us to beware of them and avoid installing them in our homes. May Allah keep the Muslims safe from all evil!

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Advising women who listen to music

Q: Kindly advise those women who listen to songs.

I advise all men and women not to listen to music, because they bring about evil consequences. Songs are presented on TV, broadcast on the radio, and recorded on cassettes. All Muslim men and women are thus required to beware the evil of these songs. Instead, they should listen to the Qur'an, Hadiths of the Prophet (peace be upon him) or Islamic lectures which benefit them in this life and the Hereafter.

As for songs and music, their evil is great as they may cause Muslims to deviate from their religion. Songs and music may sow seeds of hypocrisy in the heart, at which point one begins to develop a dislike for everything that is good and become fond of every other thing that is evil. This is the true meaning of hypocrisy in addition to its literal meaning of pretending to be a Muslim while concealing Kufr (disbelief). Therefore, music is one of the means that invites to hypocrisy. Having the habit of listening to music may lead to hating the recitation of the Qur'an, being heedless of beneficial advice, or listening to Hadiths of the Prophet (peace be upon him). Moreover, one may be deluded into committing obscenities and corruption. Thus, it is the duty of faithful men and women to be cautious of evil of songs and music.

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Allah (Glorified and Exalted be He) states in the Glorious Qur'an: ﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴾﴿ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ﴾

Commentators of the Qur'an interpret "idol talk" to mean singing and it is equally applied to every sound produced by musical instruments and diversions. This is the view held by most scholars of the Qur'an (may Allah have mercy on them).

Commenting on the above Ayah (Qur'anic verse), `Abdullah Ibn Mas`ud **(may Allah be pleased with him) swore: "By Allah! The reference in this Ayah is to singing." He would swear and say: "Singing causes the seeds of hypocrisy to grow in the heart like water causes seeds of plants to grow." This means that singing causes one to hate good and to love evil; to hate listening to the Qur'an and to love songs and diversion and other things of the sort. This is a type of hypocrisy.**

A hypocrite pretends to be associated with Islam. He pretends to be a believer while in fact he conceals Kufr. He pretends to love the Qur'an while in fact he does not. Music causes one to hate listening to the Qur'an or listening to someone calling to the way of Allah. It encourages the love of falsehood, speaking evil and obscene words. It not only causes the heart to deviate from the straight path but also to develop a fondness for what Allah (may He be Praised) has declared prohibited. This has been proven by experience. Those who are in close contact with singers know how corrupt and spoiled they are because of their love of music and song. This brings about great evil to those who are accustomed to it. There is no power or might except with Allah.

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Listening to the Qur’an is an act of worship

Q: I am a young man myself; one day I saw a youth listening to songs. When I tried to convince him that Islam prohibits such things, he asked me about the benefit I gain from listening to the Qur'an. I told him that merely listening to the Qur'an is an act of worship and a means of seeking a good understanding of Islam. He said that listening to songs benefits him the same way that listening to the Qur'an benefits me. What is the ruling on that?

A: No true Muslim, who believes the Qur'an to be the true Word of Allah, would dare utter such words which show disrespect to Islam. If that person believes that listening to songs can benefit him the same way he can benefit from listening to the Qur'an, he may be considered as having apostatized from Islam. I ask Allah (Exalted be He) to protect us all from allowing our hearts to stray from the straight path and to protect us from slips of the tongue. He is the All-Hearer, the Ever-Near.

Should any ignorant person ask about the benefit of listening to the Qur'an, the answer has to be that the Qur'an constitutes a source of guidance and moral reform. It is through the Qur'an that one can attain salvation, have their hearts purged from sins, and their deeds blessed by Allah (Exalted be He). Among the many benefits of the Qur'an is to learn good morality and righteous deeds which please Allah (Exalted be He) and draw the person closer to Him. The Qur'an invites all mankind to possess good manners and to be righteous. It teaches us the obligatory duties which Allah (Exalted be He) has ordered us to fulfill and the prohibitions which He has warned us against. It also instructs us to follow the path of the previous prophets and enlightens us on the good characteristics and high moral standard of the prophets and the believers. It informs us of the qualities and morals of the dwellers of Jannah (Paradise) as opposed to those who will dwell in Hellfire. All these benefits are contained in the Noble Qur'an. What benefits can be greater than these?

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Is there any benefit in life greater or even equal to these benefits?

The benefit of knowing what makes Allah pleased or displeased with you; the benefit of learning His Most Magnificent Names and Sublime Attributes; the benefit of learning how to behave in the manner of righteous and true believers who are destined to enter Jannah and the benefit of avoiding behaving after the manner of wicked people and Kafirs (disbelievers) who are destined to enter Hellfire. Is there a benefit greater than this?

Only those who are sick at heart, those who stray from true guidance and those who deviate from the path of truth can find benefit in listening to songs

Ibn Mas`ud **(may Allah be pleased with him) is authentically quoted as having said: "Singing causes hypocrisy to grow in the heart, like water causes plants to grow."In His Glorious Book, Allah states:**﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴿

The idle talk referred to in the above Ayah (Qur’anic verse) has been interpreted by most of the Mufassirs (exegetes of the Qur’an) to mean singing. Others have interpreted it to mean singing, musical instruments, and every sound that turns people away from the truth, as all these are included in idle talk. Allah then says:﴾ ...to mislead (men) from the Path of Allâh... ﴿**The Arabic word (يضل), pronounced as "Yudilla", means to mislead others. It is also read as Yadilla, when the letter "ي" (Ya) is pronounced with the sound Fat-hah (vowel point that sounds like "a"), meaning to be misled. This means that idle talk misleads and causes people to be misled. We ask Allah to protect us from this. One of the dangerous effects of listening to songs is that it causes one to mock the Qur'an, meaning that after a while it incites the listener to treat lightly the Qur’an, not to feel good while reciting it and to become too proud to listen to it.**

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We seek refuge with Allah from this. Allah (may He be Praised) says:﴾ And when Our Verses (of the Qur’ân) are recited to such a one, he turns away in pride, as if he heard them not ﴿**These are the consequences of singing: misguidance to oneself and others, mockery of the Path of Allah, and arrogance towards listening to the Qur'an. We seek refuge with Allah from this. We ask Allah (Glorified be He) to protect us and all Muslim from all that which incurs His Anger.**

You do not have to offer kaffarah (expiation) if you do not swear an oath

Q : I am a young man who made a promise to Allah that I would read a certain number of pages from the abridged Tafsir (exegesis of the meanings of the Qur'an) of Ibn Kathir each day, but I did not fulfill this promise. The time-period for this promise has now elapsed. What should I do?

A : You have to try your best to do that. If you fall short on some days, then you have to repent to Allah (Exalted be He). You do not have to offer kaffarah, if you did not swear an oath but if you made that promise in words that imply an oath or vow, such as saying "By Allah (wallaahi)", then you have to offer kaffarat al-yameen (expiation for breaking a vow). Allah (Exalted be He) says inSurah al-Ma'idah: ﴿ Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful. ﴾

Ruling on taking photographs when necessary

Q : What is the ruling on taking photographs when one is obliged to do so? Please, advise! May Allah reward you!

A : There is nothing wrong with taking photographs when necessary such as having passports, licenses, etc. Allah (may He be Praised) says in Surah AL-An`am: (while He has explained to you in detail what is forbidden to you, except under compulsion of necessity)

But when there is no necessity for doing so, it is not permissible for the Prophet (peace be upon him) said: (The people who will receive the severest punishment from Allah will be the picture-makers) **He (peace be upon him) cursed the devourer of usury (usurer) and its clerk, and the picture-maker. There are many Hadiths to this effect. They all convey the impermissibility of taking photographs of animate beings, humans or animals.**

As for taking photographs of inanimate beings such as trees, mountains, cars, and the like, there is nothing wrong with that. May Allah grant us success.

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Slaughtering animals to draw near to other than Allah

is an act of Shirk and a common practice of Jahiliyyah

His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, the General Mufti of Kingdom of Saudi Arabia, Chairman of Council of Senior Scholars and Chairman of Departments of Scholarly Research and Ifta' stated that slaughtering animals for other than Allah (Exalted be He), like Awliya' (pious people), jinn, idols or other creatures, has been proved by the Qur'an and Sunnah (whatever reported from the Prophet) to be an act of Shirk (associating others with Allah in His Divinity or worship) and a common practice of Jahiliyyah (pre-Islamic time of ignorance).

His Eminence quoted the following Ayah (Qur'anic verse) in support of his opinion﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾He explained the word 'Nusuk' mentioned in the Ayah as meaning slaughtering sacrificial animals. He also stated that slaughtering animals for other than Allah (Exalted be He) constitutes an act of Shirk (associating others with Allah in His Divinity or worship) like offering Salah (Prayer) to other than Him.

He also quoted the following Ayah in favor of his view﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾

Commenting on the Ayah, His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz stated that Allah (Exalted be He) commands His Prophet (peace be upon him) to pray to his Lord and offer sacrificial animals to Him alone so that he would be different from the polytheists who prostrate themselves and offer sacrificial animals to other than Allah (Exalted be He).

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Again His Eminence quoted the following Ayah which reads:﴿ And your Lord has decreed that you worship none but Him. ﴾Another Ayah provides:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾

The General Mufti of Kingdom of Saudi Arabia pointed out that there exists many Ayahs to that effect. He said that since offering sacrificial animals is an act of worship, it has to be devoted sincerely to Allah alone.

He also quoted the Hadith narrated in the Sahih (authentic book of Hadith) of Muslim on the authority ofthe Commander of Believers `Aly Ibn Abu Talib (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) said:﴿ "Allah has cursed the one who slaughters (a sacrifice) to other than Allah...." ﴾

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Ruling on slaughtering for other than Allah

Praise be to Allah. May Allah's peace and blessings be upon Allah's Messenger, his family and Companions and whosoever follows his guidance. To proceed:

I read the article published in Riyadh newspaper issued on Wednesday 18/4/1416 A.H. about people's reaction to departure of Sultan Qaboos from the hospital in Sallalah following his recovery. Overjoyed at the news of the sultan's recovery, people started slaughtering animals in dedication to him. May Allah guide him to that which is pleasing to Him!

Disapproving of the pre-Islamic custom of dedicating slaughtered animals to great men, the Prophet (peace be upon him) said:(There is no slaughtering (at the grave) in Islam)Since some people may be ignorant of the ruling related to the issue in question, I thought to clarify it to Muslims and thus, fulfill the duty of inviting others to the way of Allah and spreading Allah's rulings among people.

Slaughtering sacrificial animals for the sake of Allah (Exalted be He) is an act of piety and worship through which a person draws near to Allah (may He be Praised). Accordingly, it should not be offered to any other than Allah. It is an act of Shirk (associating others with Allah in His Divinity or worship) to slaughter animals for kings, sultans or great men with the intention of drawing near to them. Allah (may He be Praised) says:(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).)("He has no partner. And of this I have been commanded, and I am the first of the Muslims.")

Allah (Exalted be He) also says:(Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).)(Therefore turn in prayer to your Lord and sacrifice (to Him only).)In another Ayah Allah (Exalted be He) says:(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))

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The Prophet (peace be upon him) is reported to have said:("Allah has cursed the one who slaughters (a sacrifice) to other than Allah....")Narrated by Muslim in his Sahih (Authentic Book of Hadith).

Thus, it is impermissible to dedicate the slaughtering of animals to kings, sultans or great men on such occasions like when they recover from an illness or in celebration of their arrival to a certain country. Based on the abovementioned proofs, no slaughtered animals should be dedicated to jinn, angels, stars, idols, dead people or any other creature.

If the slaughterer's intention is not to revere kings or sultan, but to draw near to Allah (may He be Praised) and to offer thanks to him, this will be deemed an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an imitation of customs of the pre-Islamic people who practiced the custom of slaughtering animals at the graves of great men. This is a means of slaughtering to other than Allah.

It is authentically reported that the Messenger of Allah (peace be upon him) said:(There is no slaughtering (at the grave) in Islam)The Prophet (peace be upon him) is also reported to have said:(He who copies any people is one of them.)

There is nothing wrong, however, with slaughtering animals to entertain a guest or to feed one's family. It even becomes an ordained obligation when necessary. This form of slaughtering does not fall under the category of slaughtering for other than Allah. Rather, it is an act which Allah (Exalted be He) has made lawful to His servants. There are many proofs from the Qur'an and Sunnah (whatever reported from the Prophet) which support the permissibility of this act.

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We ask Allah to guide us and all Muslims to that which pleases Him, grant us all good understanding of His Din (religion), and enable us to hold steadfastly to it. We also ask Him to make His Din triumphant, exalt His Word, set aright the conditions of all Muslim rulers, guide them to apply and refer to the judgment of His Shari`ah (Islamic Law), and to impose all Muslim peoples to follow its dictates. He alone is Capable of doing this. May Allah's Peace and Blessing be upon His servant and Messenger, our Prophet Muhammad, his family, Companions and whosoever follows him in righteousness until the Day of Resurrection!

General Mufti of Kingdom of Saudi Arabia

Chairman of Council of Senior Scholars and Departments of Scholarly Research and Ifta`

President of the Constituent Assembly of the World Muslim League

\`Abdul \`Aziz Bin \`Abdullah Ibn Baz

Returning the greeting of Islam i.e. May Allah's Peace, Mercy, and Blessings be upon you, that is extended by writers, broadcasters, etc.

Q : A brother from Al-Bahah says in his question: If a columnist initiates his article (whether in a newspaper or a magazine) by writing the greeting of Islam (As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you), whether it is written by an author at the beginning of his book or said by a broadcaster via radio or TV, is it obligatory on the recipient to answer it depending on the obligation of responding the greeting of Islam. Please, advise. May Allah reward you!

A : Responding to the greeting of Islam in such cases is a collective obligation, because it is delivered to a great number of people. Thus, it is sufficient that some recipients answer him. Yet, it is better that all answer him, according to the general evidence. For example, Allah says: ﴾ When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. ﴿ **It is also similar to the saying of the Prophet (peace be upon him):** ﴾ Five characteristics are the rights of a Muslim over his brother: ﴿ **where he (Peace be upon him) mentioned responding to the greeting of Islam as one of them. He (Peace be upon him) also said:** ﴾ By Him in Whose Hand my soul is, you will not enter Jannah (Paradise) until you believe, and you will not believe until you love one another. Shall I tell you something to do so that you love one another? Spread greetings among you. ﴿ **Narrated by Muslim in his Sahih.It is also reported inSahih Muslimon the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ "The rights of a Muslim over a Muslim are six." It was said, "What are they, O Messenger of Allah?" He said, "When you meet him, greet him with peace. When he invites you, respond to him. When he seeks your advice, give him sincere advice. When he sneezes and thanks Allah (says: "Al-Hamdu lillah"), pray Allah for him (say to him, "Yarhamuk Allah" - May Allah have mercy upon you). When he falls ill, visit him. When he dies, follow him (i.e. his funeral)." ﴿ **There are many Hadiths stating the merits of initiating greetings and answering them. May Allah grant us success!**

Ruling on loud supplication

Q : A brother from Sabt Al-`laya says: Some people supplicate to Allah so loudly that they may interrupt those around them. What is the ruling of this act? Please, advise!

A : It is an act of Sunnah to say supplications subvocally whether in Salah or at any other time, because Allah (may He be Praised) says: ﴾ Invoke your Lord with humility and in secret. ﴿

This is because supplicating subvocally is better in achieving devotion and supplicating with an attentive heart. On the other hand, raising one's voice confuses those who offer Salah or recite the Qur'an around him. An exception is a case wherein supplications entail Ta'min (saying Amen) such as Du`a' Al-Qunut (supplication recited while standing after bowing in the last unit of Prayer) and prayer for rain. In such a case, the Imam should say the supplications aloud, so those behind him say 'Amen'. May Allah grant us success!

Warning against seeking Fatwa from ignorant people and those who follow false doctrines

His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, the General Mufti of Kingdom of Saudi Arabia, Chairman of Council of Senior Scholars and Departments of Scholarly Research and Ifta', warned youth against asking for the opinion of the ignorant, half-educated people and followers of false doctrines who seek to sow the seeds of discord between Muslims and try to harm their Din (religion).

In response to a question published in Al-Yawm newspaper on the role scholars can play in directing young people and warning them against adopting alien principles which incite them to rebel against their country, His Eminence said:

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"It is the duty of scholars of the Qur'an and Sunnah (whatever reported from the Prophet) to convey to people the duties which Allah (Exalted be He) has ordered them to fulfill and to avoid what He has declared to be prohibited. They should warn them against obeying ignorant people who seek to sow seeds of discord between Muslims. Lacking beneficial knowledge, their ultimate concern is to be at enmity with Islam and its followers. They seek to confuse Muslims with regard to their religion. His Eminence reiterated the necessity of guarding against this sort of people. He called upon all people to only ask for the opinion of righteous and wise scholars who are well-versed in the Qur'an and Sunnah.

Ignorance as a legal excuse in creedal issues

Q : What is the opinion of your Eminence on excusing persons for their ignorance, particularly creedal issues? Please, advise. May Allah reward you best!

A : `Aqidah (creed) is the most important thing and the greatest obligation. Its essence is to believe in Allah, His angels, Books, Messengers, the Last Day, and Predestination; good or bad. You should also believe that Allah (may He be Praised) is the Only Worthy of worship and testify that there is no God but Allah: the believer must testify that there is no true deity but Allah (Glorified and Exalted be He) and that Muhammad is the Messenger and Last Prophet whom Allah sent to both Jinn and humans. All such matters are a must, because such are the backbone of `Aqidah. Thus, this is obligatory on all; men and women. This is the basis and the foundation of religion. It is also obligatory to believe in what Allah and His Messenger told regarding the Last Day, Paradise, Hellfire, Reckoning, punishment and reward, spreading the records of deeds, taking one's record either with one's right or left hand, weighing deeds, and other than that of what is stated in the Qur'anic Ayahs and Prophetic Hadiths.

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Ignorance of such matters is not to be excused. Rather, such a person is obliged to learn these matters. There is no place for pretending unawareness of these matters while living within a Muslim community where the Book of Allah and the Sunnah of His Prophet (peace be upon him) reach such a person. He is a reluctant, neglectful, and indifferent. Thus, there is no excuse for such a person. Allah (may He be Praised) says:﴾ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴿

Allah (may He be Praised) says,﴾ And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ﴿**In addition, Allah (Exalted be He) says in the case of such persons:**﴾ surely they took the Shayâtîn (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided. ﴿

There are more similar great Ayahs wherein Allah (may He be Praised) does not excuse the wrongdoers due to their ignorance, turning away, and heedlessness. As for those living far away from Muslims i.e. in the outskirts of such countries wherein there are no Muslims and where the Qur'an and the Sunnah have not reached them, they are excused. If dying in this condition, then their ruling is the same as that of Ahl al-Fatrah (the people living in the interval between two Prophets) who will be tested at the Last Day: Those among them who will respond and obey the order will enter Paradise while those who will disobey will enter Hellfire. As for the issues that sometimes may be unknown to some people such as some rulings of Salah, Zakah, or Hajj, the ignorant person can be excused in such cases due to ignorance.

There is no harm in that, because such rulings are not known to many people due to the fact that not all people can comprehend such matters.

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Thus, the matter of the latter case is easier. Yet, it is obligatory for every believer to learn and understand his religion and ask scholars as Allah (may He be Praised) says:﴾ So ask the people of the Reminder, if you do not know. ﴿**It is reported that the Prophet (peace be upon him) said to some people who gave Fatwa without knowledge:**﴾ Would not they have asked when they wanted to know anything. Verily, the cure of ignorance is questioning i.e. those who know. ﴿

He (peace be upon him) also says,﴾ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴿

Thus, it is obligatory upon all Muslims, men and women, to comprehend matters of religion and inquire about what they cannot understand by themselves. They should not be satisfied with ignorance and should not turn away heedlessly; because they are created to worship and obey Allah (Glorified and Exalted be He). The only means to that is knowledge. It cannot be attained through heedlessness and turning away. On the contrary, seeking knowledge is indispensable and obligatory upon the ignorant person to ask the people of knowledge in order for him to learn.

Ruling on staying in non-Muslim countries

Q : We are Muslim students who are studying in America for periods ranging from six months to four years. We have come here to study simply for we want it; we are not governmental envoys and the studies here in America are not different from the studies back home. The only exception is the command of English language. What is the ruling on our staying in this country for study? May Allah reward you with the best!

`A.S.Gh. America.

A : If you are well aware of the religious knowledge that enables you to call others to Allah, teach people good, refute the non-Muslim claims, and practice your religion openly among them, then there is nothing wrong with that. If a person who is well aware of the religious knowledge stays there, he can benefit himself and others. Allah may guide many people through him, if he strives hard in Da'wah (call to Islam) patiently and sincerely for Allah alone (May He be Glorified and Exalted). But if a person does not have this religious understanding, or is not patient, or fears that he may fall into forbidden things, or he cannot practice his religion openly, call others to worship Allah alone, and warn them against shirk (associating others with Allah in worship), then it is not permissible for him to stay among the disbelievers. The Prophet (peace be upon him) said,﴾ I have nothing to do with any Muslim who settles among the Mushriks i.e. disbelievers. ﴿**Furthermore, he is exposed to danger due to this stay. May Allah grant us success!**

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It is not permissible to reside at a country where disbelief is prevalent except for the call to Allah

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother N.M. May Allah guide him to what pleases Him and increase his knowledge and faith, Amen.

May Allah's Peace, Mercy, and Blessings be upon you!

In reference to your letter where you mention that you and many young Muslim men living in Italy and that most of them responded to the wishes of the Crusaders. They are keeping far away from the religion of Islam and its noble teachings, so most of them do not pray. They have bad morals and do evil deeds, which they regard as permissible, and other things that you mention in your letter.

I tell you that living in a land where shirk, disbelief, Christianity, and other false creeds are prevalent, is not permissible. That is whether you are staying for work, business, study, or some other purpose. Allah (Exalted be He) says:﴾ Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! ﴿﴾ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. ﴿﴾ These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. ﴿

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The Prophet (peace be upon him) said:﴾ I have nothing to do with any Muslim who settles among the mushriks i.e. disbelievers. ﴿

The stay among the non-Muslims is not the behavior of the true believers who know the essence of Islam and faith including the ordinances enjoined by Allah upon the Muslims. It is not the act of those who are pleased with Allah as Lord, Islam as Religion, and Muhammad (peace be upon him) as Prophet and Messenger.

Sincere acceptance of Allah implies love, giving precedence to seeking His pleasure, being keen to follow His religion and keep company with His beloved servants. This means that one must completely disavow and keep far away from the non-Muslims and their lands. Rather faith as defined in the Qur'an and Sunnah cannot coexist with these evils. It is narrated in a Sahih report from Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that he said: O Messenger of Allah, accept my oath of allegiance and stipulate i.e. make the conditions you want. The Messenger of Allah (peace be upon him) said,﴾ Worship Allah alone, perform regular prayer, pay Zakah, give sincere advice to the Muslims, and keep away from the mushriks (polytheists). ﴿Narrated by Abu `Abd al-Rahman al-Nasa'y.It is also authentically, as mentioned above, reported that the Prophet (peace be upon him) said:﴾ I have nothing to do with any Muslim who settles among the mushriks i.e. disbelievers. ﴿He (peace be upon him) also said:﴾ "Allah, the Exalted and the Glorious, does not accept any deeds from a Mushrik, after having embraced Islam until he separates himself from the Mushriks to (join) the Muslims." ﴿This means that a Muslim must separate himself from the disbelievers.

The scholars have clearly stated that this is not allowed. They have warned against it and stated that it is obligatory to migrate, if one is able except for a man who has knowledge and insight and goes there to call people to Allah and bring people forth from darkness into light unveiling the teachings of

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Islam to them. The Ayah in Surah al-Tawbah:﴾ Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh). ﴿indicates that seeking worldly gains is not a legitimate legal excuse. The one who does that is a fasiq (rebellious evildoer), who may be misguided if these matters or some of them are dearer to him than Allah and His Messenger, and jihad for the sake of Allah. What good can there be in witnessing shirk and other evils while keeping quiet about them or even doing them as the case of those you mentioned, who are supposedly Muslims?

If the Muslim who settles there claims that he has some worldly aims such as study, business, or work, that is even worse.

The Book of Allah (May He be Glorified and Exalted) declares a stern warning against merely failing to emigrate (hijrah), as the Ayah of Surah al-Nisa' [4:97] tells, where Allah (Exalted be He) says:﴾ Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) ﴿So how about the one who travels to a non-Muslim land and agrees to stay

there. I have already mentioned that the scholars (may Allah have mercy on them) forbade settling and going to a land where the Muslim will not be able to practice his religion openly. Those who are there for study, business, or work

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come under the same ruling as those who settle there, if they are not able to practice their religion openly and are able to emigrate.

As for the claim of some that they hate and despise them, yet they are settling in their land, that is not sufficient. It is unlawful to travel and settle there for many reasons, including the following:

1. It is not possible to practice the religion openly in a way that frees a person from liability.

2. The texts and clear statements of the scholars (may Allah have mercy on them) indicate that if a person does not know his religion with its evidence and proof, and he is not able to defend it, and ward off the specious arguments of the non-Muslims, it is not permissible for him to travel to their land.

3. It is a prerequisite condition for permitting travel to their land is that one should be safe from the fitnah (temptation) of their power, control, false arguments, enticements, and falling prey to their influence or imitating them.

4. Blocking the means that may lead to shirk is one of the most important principles of Islam. Undoubtedly, what you mention in your letter about things that happen with Muslim youth who settle in these lands is the result of their staying in the non-Muslim land. They should be steadfast in adhering to their religion, practicing it openly, following its commands, heeding its prohibitions, and calling others to it until they are able to emigrate from the land of shirk to a Muslim land.

Allah is the One Whom we ask to set straight all your affairs, bless you with understanding His religion, make you steadfast in following it, and help you emigrate from the non-Muslim lands to that of Muslims. May He help us all do all that He loves and that pleases Him,

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and protect us all from things that may lead us astray and from the whispers of the devil. May He help us to do all that is good, support His religion, make His word supreme, reform the leaders of the Muslims, and bless them with understanding of His religion. May He help them rule according to the Shari`ah of Allah, resort to it for judgment, and be content with it and beware of what goes against it. He is the One Who is Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The General Mufti of the Kingdom of Saudi Arabia

the Chairman of the Senior Scholars Committee and the Scholarly Research and Ifta' Department

Advising one who regrets committing sins

Answering the question sent by brother M.`A. from Jordan asking advice and help to get married. He regrets his past sins but fears the negative effects of poverty.

May Allah's peace, mercy and blessings be upon you! To continue:

I ask Allah (Exalted be He) to grant you true guidance and set aright your future conditions for regretting committing sins and repenting to Allah of them. Have glad tidings, Allah will give you plentiful reward. Allah (may He be Praised) says:﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿Allah (Glorified and Exalted be He) also says:﴾ Say: "O`Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿The scholars are unanimously in agreement that these two Ayahs (Qur'anic verses) are revealed with regard to the repentant.

I also advise you to call His Eminence Shaykh Sa`d Ibn `Abdul-Rahman Al-Husayn, the religious attaché at the Saudi Embassy in Jordan. Explain your conditions to him so that he can inform me of your case. Allah willing, I will help you get married once I receive answer from Shaykh Sa`d. May Allah facilitate things for you, fulfill your needs, set aright your heart, and bless your deeds. May Allah grant us and you a fine abode in Jannah (Paradise). He is the All-Hearer, the Ever-Near.

General Mufti of Kingdom of Saudi Arabia

Chairman of Council of Senior Scholars and Departments of Scholarly Research and Ifta'

It is permissible for the postman to take a tip

Q: I work as a postman. I get some tips for delivering mails and postal orders. Is this tip considered a gift or a bribe?

A: There is nothing wrong with that. This is based on the general meaning of the Hadith in which the Prophet (peace be upon him) is reported to have said: ("Requite him who does a favor to you...") **In another Hadith, the Prophet (peace be upon him) said:** (Every good deed is a Sadaqah (act of charity)) **Narrated by Al-Bukhari in his Sahih (authentic book of Hadith).**

No doubt this tip encourages the postman to deliver different postal services as quickly as possible.

May Allah grant us all success!

Charging fees for reciting the Qur'an to cure sick people.

Q: We hear of some people who charge fees for treating those who suffer from magic spells, touch of the evil eye, and devilish possession by reciting Ayahs (Qur'anic verses) of the Qur'an and authentic Du`a's (supplications) over water or a good type of oil. Is that Islamically permissible? Does reciting the Qur'an over oil or water holds the same ruling as reciting it over the patient?

A: There is nothing wrong if someone charges fees for reciting Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over a sick person.This is based on the Hadith narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that (a group of the Companions of the Prophet (peace be upon him) set out on a journey and traveled until they came near one of the Arab tribes.

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They asked them for hospitality but they refused to do so. Then the leader of that tribe was stung and they tried everything but nothing helped him. Then some of them said, Why do not you go to those people who are staying (nearby)? Maybe some of them have something. So they went to them and said, O people, our leader has been stung and we have tried everything and nothing helped him. can any of you make Ruqyah? One of them said, Yes, by Allah. I will perform Ruqyah for him, but by Allah we asked you for hospitality and you did not give us anything, so we will not perform ruqyah for you unless you give us something in return. So they agreed on a flock of sheep, then he started to blow on him and recite Al-hamdu Lillaahi Rabb il-`Aalameen [Surah Al-Fatihah (number I) of the Glorious Qur'an]. Then he recovered quickly from his complaint and started walking, and there was nothing wrong with him. Then they have them what they had agreed to. The Sahabah (the Companions of the Prophet) said, we will not do anything until we come to the Prophet (peace be upon him) and tell him what happened. When they came to Al-Madinah, they told the Messenger of Allah (peace and blessings of Allah be upon him). He said, "You did the right thing.")

There is nothing wrong with reciting Ruqyah over water or oil for the purpose of curing someone's illness or treating a bewitched or a mad person. However, it is better to recite Ruqyah directly to the patient and to blow breath over him. Abu Dawud (may Allah be merciful with him) narrated with a good Sanad (chain of narrators) that the Prophet (peace be upon him) recited Ruqyah over water which he poured over Thabit ibn Qays ibn Shamas.

The Prophet (peace be upon him) also said:(There is nothing wrong with Ruqyah that does not smack of polytheism.)This authentic Hadith is general. There is no difference if Ruqyah is recited over the patient directly or over water or oil or anything else. May Allah grant us success!

How to treat a psychological disturbance

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Q: Our elder brother is religiously committed. He used to observe congregational Salah in the Masjid (mosque), attend circles of Dhikr, fast, and recite the Noble Qur'an. He also performed `Umrah (lesser pilgrimage). Yet, suddenly he changed completely and abandoned Salah, reciting the Noble Qur'an, and attending circles of Dhikr. He is now accustomed to sitting alone in his room to the extent that he does not go to his work. Please, advise! How should I treat with my elder brother? May Allah reward you with the best!

A: It is permissible to treat his illness by means of Prophetic Medicine and by the medicine prescribed by experienced physicians which should not contradict the honorable Shari`ah of Islam. This is based on the statement of the Prophet (peace be upon him): (There is no disease that Allah has created except that He also has created its treatment.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Leave of Allah.") **Narrated by Muslim in his Sahih.**

The Prophet (may Allah's Peace and Blessings be upon him) also says: (O Allah's servants! Treat yourselves medically, but use nothing unlawful.) **It is permissible to treat people through scholars known for faith by reciting Ayahs of the Noble Qur'an in the hope that Allah will benefit him.**

It is also useful for such a person as well as other mentally sick people to present him before specialized faithful and pious doctors in the hope that they can determine the reason for his illness and cure him. May Allah cure him and help you cure him with what benefits him and cure him by the Leave of Allah, He is the Most Generous.

qur'an and Sunnah contain Adhkar and supplications for refuge and protection against all physical and psychological diseases

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His Eminence Shaykh Abdul Aziz Bin Abdullah Ibn Baz Mufti of The Kingdom of Saudi Arabia and Chairman of Council of Senior Scholars and Department of Scholarly Research and Ifta' explained that: There is no disease that Allah (Glorified and Exalted be He) has created, except that He also has created its cure; some people know it and others do not. Allah (Exalted be He) has made what was revealed to His Prophet (peace be upon him) a remedy for all sufferings including both physical and psychological diseases. This remedy has already benefited people and brought to them so many good effects that no one but Allah (Exalted be He) can count. The eminent Shaykh proceeded: A person may experience certain conditions that make them have fears for which they do not know their plain reasons.

The Shaykh emphasized that Allah (Exalted be He) has made the Shari`ah (Islamic law) that was ordained through His Prophet (peace be upon him) a source of goodness, safety and remedy for many sufferings and diseases that no one but Allah (Exalted be He) knows their number.

This advice was given by our eminent Shaykh when one questioner asked: "My wife suffers from a certain disease that causes her to fear every thing and not to be able to be alone at home.", while another questioner mentioned that he suffers from the same problem to the extent that he can not go to the Masjid (mosque) to perform Salah (Prayer) with the congregation. He asked for a remedy for his disease away from soothsayers and charlatans.

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The Shaykh advised the two questioners along with all those who are concerned to use the Adhkar (invocations and Remembrances said at certain times on a regular basis) which are ordained by Allah (Exalted be He) that achieve safety, tranquility, peace and protection against Satan's tricks. Among these Adhkar is reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255):﴾ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ﴿

His Eminence Shaykh Ibn Baz described Ayat-ul-Kursy as being the best and greatest Ayah (Qur'anic verse) for it stresses the principle of Tawhid (belief in the Oneness of Allah) and devotion to Allah (may He be Praised). It also shows Allah's Majesty and that He is the Ever Living, the Owner of everything and nothing weakens Him (may He be Glorified and Praised). The Shaykh continued saying that when a person reads this Ayah after each Salah and before going to bed, it protects him against all evils.

The Shaykh then quoted the Sahih (authentic) Hadith in which the Prophet (peace be upon him) said:﴾ Whoever recites Ayat Al-Kursi on going to bed, Allah will assign an angel to protect them and Satan will not approach them until the morning. ﴿

The Shaykh asked the questioners to try this proven prescription so that their hearts may be tranquil and that they do not see any harmful thing because the Prophet (peace be upon him) only told about the undoubted truth.

Our eminent Shaykh emphasized that Allah (Glorified and Exalted be He) ordained that every male and female Muslim is to recite Surah (Qur'anic chapter) Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after performing every obligatory Salah. He continued

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that doing so is one of the causes of being healthy, safe, and cure from all diseases. In addition, the reward that a person receives for reciting Surah Al-Ikhlas equals that which they receive for reciting one third of the Qur'an.

Shaykh `Abdul-`Aziz Ibn Baz pointed out that it is a Sunnah (a commendable act) that a person recites the three Surahs mentioned above three times after Fajr (Dawn) Prayer, Maghrib (Sunset) Prayer, and when going to bed for there are Sahih Hadith to this effect.

According to some Hadith, another way to obtain safety, good health, tranquility, and recovery is to seek refuge with the Perfect Words of Allah from the evils of what He (Exalted be He) created three times in the morning and in the evening as follows: (I seek refuge in the Perfect Words of Allah from the evil of what He has created).

The Shaykh recommended reading: (In the Name of Allah, when Whose Name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower) three times in the morning and the evening. He mentioned that whoever reads this in the morning nothing will harm him until the evening and vice versa. The Shaykh added, all these Adhkar and supplications for refuge and protection are ways of

being safe and protected from all harm. They are all based on Qur'an and Sunnah.

Finally, the eminent Shaykh advised every believing man and woman to continue reading all the foregoing Adhkar and supplications for refuge and protection regularly at their appointed times. He proceeded, Muslims have to show humbleness and sincerity to Allah (may He be Exalted)while doing such readings. They have to put their trust in Him (Glorified and Exalted be He) for He is the One Who manages every thing, Who knows every thing, and Who is able to do every thing. There is neither deity nor Lord but Him (Glorified be He), in Whose Hand is giving, depriving, benefitting and harming, and Allah (Glorified and Exalted be He) is the Owner of everything.

Treatment of jinni possession of man

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Q: What is meaning of Mas i.e. jinni touch of man? What are its symptoms and how to treat it according to Shari`ah?

A: Mas refers to the jinn touching of a person with epilepsy. Allah (Glorified and Exalted be He) says: ﴿ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴾ **It may be treated by the Qur'an, Prophetic supplications, admonition, reminding, encouragement and intimidation. Allah is the One Who grants success!**

Maintaining ties of kinship is obligatory

Q: I am twenty-six years old. My sisters are married. After my father's death, my mother married someone. I try to visit them but as a soldier, my work conditions leave me no time. Moreover, I will have to stay with them for at least three days during which I will be away from my wife and children. Will I be considered as one who severs ties of kinship if I do not visit them? It is ten months now since I last paid them a visit.

A: Maintaining good ties with one's kindred is obligatory according to one's ability. Keeping good relations with relatives is bound to earn a lot benefits and greater reward from Allah (Exalted be He). Severance of kinship ties has been Islamically forbidden as such an act is counted among the major sins. This is based on the Ayah (Qur'anic verse) which reads:

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﴾ Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? ﴿﴾ Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. ﴿**The Prophet (peace be upon him) is also reported to have said:**﴾ "The one who severs (kinship-ties) shall not enter Jannah (Paradise)." ﴿**Narrated by Muslim in his Sahih (authentic book of Hadith)Once a man asked the Messenger of Allah (peace be upon him) saying:**﴾ To whom should I show kindness? He replied: "Your mother. He said: "Then who (is the next one)?" He said: "Your mother." He again said: "Who is the next one?" He said: "Your mother." He said in the fourth time then your father and then your relatives in order of relationship. ﴿**Narrated by Muslim in his Sahih.It is also narrated in the Sahihthat the Prophet (peace be upon him) said:**﴾ Whoever wants to be granted more wealth or to have his lifespan prolonged, should keep good relations with his kith and kin. ﴿

There are many Hadiths narrated to that effect. It is your duty to maintain good relations with your relatives as much as possible. You may pay then a visit, send them letters, or talk to them on the phone. You may also provide them with financial assistance in case they are poor. Allah (Glorified and Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**In another Ayah, Allah (Exalted be He) says:**﴾ Allâh burdens not a person beyond his scope. ﴿**The Prophet is also reported to have said:**﴾ When I command you to do anything, do of it as much as you possibly can. ﴿**(Agreed upon by Al-Bukhari and Muslim).May Allah guide us all to that which pleases Him.**

He who recites the Qur'an and finds it difficult for him is rewarded

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Q : What is the ruling on a person who recites the Qur'an but commits errors in vowelization? Does he receive a reward for that?

A : It is prescribed for the believer to do his best to recite properly. A believer should recite to someone who is more knowledgeable than him to learn and avoid mistakes. Such a person will be rewarded and his reward will be doubled on the condition that he endeavors and seeks the truth, because the Prophet (peace be upon him) said: (One who is proficient in the Qur'an will be in the company of the noble, upright, recording angels; and he who falters in and finds it difficult for him will have double reward.) **(Agreed upon by Imams Al-Bukhari and Muslim) on the authority of** \`Aishah **(may Allah be pleased with her). This is the wording of Muslim.**

Hatred of death

Q: How authentic is the Hadith Qudsy (Revelation from Allah in the Prophet's words) in which Allah (Exalted be He) says: ﴾ I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him, but it must happen. ﴿ **?**

A: This Hadith was authentically narrated by Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him). It is reported in the Sahih (authentic book of Hadith) of Al-Bukhari. The Hadith says:﴾ Whosoever shows enmity with a friend of Mine, I shall be at war with him. ﴿This hesitation, like all other attributes of Allah, occurs in a manner befitting His Majesty. It is not similar to the state of hesitation which befalls a human being.

The ruling on naming children after words of the Qur'an

Q: Some people name their newborn babies after words of the Qur'an like Afnan (spreading branches of a tree) and Ala' (blessings). What is your opinion regarding this?

A: There is nothing wrong with it. The name Ala' means blessings and Afnan are the spreading branches of trees. Nowadays, people try to choose and look for new and different names for their newborn babies.

Abandoning some acts of Sunnah to bring people together

Q : One might not perform some acts of Sunnah and desirable acts before some people so as to bring them together in order for belief to be fixed in their hearts. One might avoid condemning them when committing some undesirable practices so as to attract their hearts. What is the opinion of your Eminence regarding this?

A : The matter is not confined to undesirable practices. Rather, the one giving advice should not mention some sins. For example, if a person is addicted to (bad) substances and neglects some other (good) matters, then it should be started with what is most important and then what is next in importance. For example, if there is a person who abandons Salah and is ungrateful to his parents, or accused of drinking wine or any other sin, then the one giving advice should begin with Salah and explain its great status and that abandoning it is but Kufr (disbelief). Thus, if such a person responds and performs Salah, then the one giving him advice should mention the other disapproved practices if one sees that this will result in benefit. If the adviser sees that admonishing such a person regarding all matters will not affect the intended goal and hopes that Allah may grant him guidance in all such matters, then there is no harm in this. Allah (Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**This is the reason why the Messenger (peace be upon him) called people to accept Islam and discard shirk (associating others with Allah) before forbidding their traditional unacceptable practices, which are less than Shirk (polytheism).**

Ruling on surgery to correct physical deformity

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This letter is from `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother Dr. N.A.B. May Allah grant him success! Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter in which you are inquiring about the following: What is the ruling on surgery performed to correct physical deformities which people suffer from, whether they are the result of disease or injuries in an accident, or congenital malformation? These operations include removing an extra finger and repairing some deformed organs to look normal; removing extra teeth, and straightening the remaining teeth to make the mouth look normal; closing a cleft palate, or "harelip" and making it look normal; removing scars and deformities caused by burns; straightening a large and crooked nose that is making it difficult to breathe; repairing an incomplete ear to make it look whole; correcting drooping eyelids which are interfering with a person's vision; performing facelifts to make the face look normal; performing mammaplasty surgery when the size of breasts may badly affect the spine; carrying out dermatoplasty; correcting the urethra in men in cases where incontinence may soil clothes; removing defected spots from the face; melting body fat (liposuction),

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which may cause many diseases such as diabetes, hyper tension, and excess lipid in blood. Note that when these operations are done, the deformity will not recur, In sha'a-Allah (if Allah wills).

A: There is nothing wrong with treating these diseases through the lawful ways of treatment that are permissible, administered by specialized doctors who are certain that the operation will most likely be successful. This is because of the general meaning of the Shari`ah evidence, which indicates that it is permissible to treat the sick with medicines that are prescribed in Shari`ah or are permissible. As for the forbidden medicines such as alcohol and so on, it is not permissible to use them for treatment. Among the legal indications in this regard is the following Hadith, ﴾ "There is no disease that Allah has created except that Allah has also created its treatment." ﴿

The Prophet (peace be upon him) also said, ﴾ "For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Leave of Allah." ﴿ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴾ "Whoever among you can benefit his brother, then let him do so." ﴿ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴾ "O Allah's servants! Treat yourselves medically, but use nothing unlawful" ﴿ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴾ "Allah did not make your cure in what He prohibited for you." ﴿ **There are many Hadiths stressing this meaning. May Allah benefit you and help you, all the Muslim doctors, and us to do all that pleases Him and benefits His slaves, for He is the Most Generous, Most Gracious! As-salamu `alaykum warahmatullah wabarakatuh!**

Washing with blood is evident evil and forbidden

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My mother was sick and she went to a number of hospitals but in vain. At the end, she went to a soothsayer who told her to wash with goat's blood. In fact, my mother did what he requested, not knowing the ruling. Do we have to offer any Kaffarah (expiation)? May Allah reward you with the best!

A: It is not permissible to go to soothsayers, fortune-tellers, magicians, and quacks. It is also not permissible to ask them for anything or believe them. This is one of the gravest major sins. The Prophet (peace be upon him) said, ("Anyone who goes to someone who claims to know the Unseen, asks him about something and believes in him, his Prayers will not be accepted for forty days.") **Related by Muslim in his Sahih (authentic) book of Hadith. He (peace be upon him) also said,** ("Anyone who resorts to a soothsayer or a diviner and believes what they say has disbelieved in what was revealed to Muhammad (peace be upon him).") **(Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih chain of transmission)He also (peace be upon him) said,** ("He is not of us: the one who sees omens, has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him. Whoever goes to a soothsayer and believes what he says, has disbelieved in what has been sent down upon Muhammad.") **(Related by Al-Bazzar with good chain of transmission).**

With regard to washing with blood, it is clearly an evil action and is prohibited, because it is not permissible to seek treatment with ritually impure substances. It is recorded byAbu Dawud (may Allah be merciful with him) in his Sunan (Hadith compilations classified by jurisprudential themes)on the authority of Abu Al-Darda' **(may**

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Allah be pleased with him) that the Prophet (peace be upon him) said, ("Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.") **The Prophet (peace be upon him) also said,** ("Allah did not make the cure of you in what He prohibited for you.") **(Related by Al-Bayhaqy and Ibn Hibban regarded it as Sahihon the authority of** Um Salamah **(may Allah be pleased with her). Therefore, your mother has to repent to Allah and never do that again. Whoever repents sincerely, Allah will accept his repentance, because Allah (Glorified and Exalted be He) says,** (And all of you beg Allâh to forgive you all, O believers, that you may be successful) **Sincere repentance also includes regret for past sins, giving them up, and resolving not to commit them again out of veneration and love for Allah and seeking His pleasure and avoiding His wrath. If the sin has to do with the rights of another, then sincere repentance is subject to a fourth condition, which is restoring his rights or seeking his forgiveness. Allah is the One Whose help we seek!**

The heretic and the disobedient

Q: When is it lawful to keep apart from a Mubtadi` (one who introduces innovations in religion)? When is it lawful to denounce for the sake of Allah? Is it lawful to keep apart from them in this age?

A: A believer should analyze the situation in the light of faith and Shari`ah and ignore whims and desires. If his shunning and keeping away from the Mubtadi` will not result in a greater evil, then it is obligatory or at least recommended to keep apart from him. Similarly, shunning those who openly commit sin is at least an act of Sunnah. But if not shunning them will be more effective, because one thinks that calling these Mubtadi`, guiding them to the Sunnah, and teaching them what Allah has enjoined upon them will be more effective in guiding them, then he should not hasten to shun them, but he should hate them for the sake of Allah just as he hates the disbelievers and the sinners. But his hatred for the disbelievers should be greater and at the same time one should call them to Allah and strive to guide them, acting in accordance with all the Shar`i evidence. So he should hate the Mubtadi` in accordance with the degree of his Bid`ah (innovation in religion) so long as it does not imply Kufr (disbelief). He should hate the sinner in accordance with the degree of his sin but he should also love him for the sake of Allah in accordance with the degree of his Islam and faith. Thus, we know that shunning depends on the situation. In his poem Al-Muqni`,** Ibn `Abdul-Qawy **says:

To forsake a sinner is an act of Sunnah	**If so will deter him, so it is a confirmed obligation to undertake, according to some views**
Some also say, forsaking him is absolutely obligatory	**One should meet him with a set and hard face**

To sum up, the most correct approach is to look at the Shar`i interests involved,

because the Prophet (peace be upon him) shunned some people and left some others, depending on the objectives of Islam. He shunned Ka`b Ibn Malik **and his two companions (may Allah be pleased with them), because they did not take part in the Battle of** Tabuk **with no excuse. He shunned them for fifty days until they repented and Allah accepted their repentance. But he did not keep apart from** `Abdullah Ibn Ubay Ibn Salul **and a group of those who were accused of hypocrisy, for Shar`i reasons.**

A believer looks at what is in the best interests (of Islam). This does not contradict the idea of hating disbelievers, Mubtadi`, and the sinners for the sake of Allah and loving the Muslims for the sake of Allah. Attention must be paid to what is in the general interest. If keeping apart is better, then they should be kept apart but if the objectives of Islam dictate that ongoing Da`wah efforts should be made rather than desertion, then that is what should be done, following the teaching of the Prophet (peace be upon him).

Some Questions in the Medical field

and Hospital Workers

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"First Section"

Q: Is it permissible for us, as men, to be nursed by women, especially when there are male nurses? A: Hospitals have to ensure that male nurses take care of men and female nurses take care of women. This is obligatory, just as it is obligatory for male doctors to treat men and female doctors to treat women, except in cases of urgent necessity. For example, if only a male doctor knows the treatment of certain case, there is nothing wrong with treating a woman suffering from that illness, because this is a necessity. Similarly, if only a female doctor knows the treatment for a certain illness, there is no harm in her treating a man suffering from that illness. Otherwise, male doctors must treat men and female doctors must treat women. This is what should be done. The same applies to nurses; male nurses should take care of men and female nurses should take care of women. The wisdom behind that is to block any means that may lead to Fitnah (temptation) and to prevent the prohibited Khulwah (being alone with a member of the opposite sex).

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Q: Some female hospital workers talk to each other or to male coworkers with a loud voice. Some of them even shake hands with male doctors and workers. What is the Islamic ruling on that? Are we blamed for keeping silent while knowing this wrong?

A: It is the duty of male and female doctors to pay great attention to patients. They should not raise their voices in their presence and if necessary, this can be done in other places. As for shaking hands, it is not permissible for men to shake hands with women unless they are a Mahram (spouse or unmarriageable relative). However, if the female doctor or nurse is not a Mahram of the male doctor, it is not permissible. The Prophet (peace be upon him) said, ﴾ "I do not shake hands with women." ﴿ **Moreover,** `Aishah **(may Allah be pleased with her) said,** ﴾ "By Allah, the hand of the Messenger of Allah (peace be upon him) did not touch any woman’s hand. He (peace be upon him) only used to take their pledge of allegiance verbally." ﴿

Consequently, it is not permissible for women to shake hands with a man who is not a Mahram. Thus, women may not shake hands with male doctors, patients, or anyone who is not a Mahram. However, a woman can address non-Mahrams nicely and greet them, without shaking hands or exposing herself. A woman must cover her hair body and face even if by wearing a Niqab (face veil), since the whole of a woman is `Awrah (private parts that must be covered in public) and Fitnah (temptation).

Allah (Glorified and Exalted be He) says: ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿ **He (Glorified be He) also says:** ﴾ and not to reveal their adornment except to their husbands, or their fathers ﴿

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A woman's hair and face are usually the most adorned, in addition to the jewelry and dye she uses in her hands and feet. All these things mentioned in the previous two Ayahs (Qur'anic verses) fall under the category of Fitnah. In general, the entire body of a woman is `Awrah and she must cover up and abstain from means leading to Fitnah. Evidently, shaking hands with males may lead to Fitnah.

Q: Some female doctors, nurses and cleaning workers in the hospital wear tight clothes which expose their upper part of the chest, arms and legs, what is the Islamic ruling on that?

A: It is obligatory on female doctors, nurses, and cleaning staff to observe Taqwa (fearing Allah as He should be feared), cover up and wear clothes that do not delineate the parts of the body. Rather, their clothes should neither be very loose nor too tight, but should cover them up in a Shar`y (Islamically lawful) way and thereby preventing any way leading to Fitnah (temptation). This is supported by Ayahs (Qur'anic verses) from the Qur'an. In addition, the Prophet (peace be upon him) said,** ﴿ "The (entire) woman is `Awrah (must be covered in public)." ﴾ **He (peace be upon him) also said, ﴿ "There are two types among the denizens of Hell whom I have not seen; men having whips like the tails of cows with which they are flogging people, and women who are naked in spite of their being dressed, who seduce others and are being seduced. Their heads will appear like the humps of camels inclined to one side. These (women) would not enter Paradise nor smell its fragrance, though its fragrance can be smelled at such-and-such (very remote) distance." ﴾

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(Related by Muslim in his Sahih book of authentic Hadith)This is a terrible threat. The men mentioned in the Hadith with whips in their hands are those in charge of people who flog them unjustly, such as policemen, soldiers and others.

Thus, those in authority should not punish people unless justly. As for women who are naked despite wearing clothes, they are scantily dressed women whose clothes expose them because they are either short or transparent. These women are supposed to be dressed while in fact their hair, necks, feet or other parts are exposed and almost naked. So Muslim women should observe Taqwa, beware of this evil deed and cover up to avoid any way leading to Fitnah among men. In addition, women should also wear decent clothes in the presence of other women to be a good example for them. Based on that, all male and female doctors, patients and nurses should fear Allah (Exalted be He), especially the females who should be properly covered up to prevent any way leading to Fitnah. It is Allah (Exalted be He) Who guides to the Right Path.

Q: While all hospitals' rooms have television sets, some of the patient may not want to watch it, due to the disturbance and annoyance it may cause. What should we do in such a case?

A: If the patient is staying in a mixed room and their roommates do not want to have a television set, the set should be removed from the room in order to avoid dissention and Fitnah (temptation). On the other hand, if all the patient wish to watch television, there is no harm in that, provided that they do not watch

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useless programs. They may listen to the Qur'an recitation with a moderate volume, learn knowledge and watch what benefits them in their religion and life. However, anything harmful such as songs and other types of useless amusements should not be watched. Thus, if everyone refuses to watch it, this is better and safer and they know what is best for them. It is not permissible to force people to do something that will harm, annoy or even disturb their sleep and rest, for some patient may not care for others. Hence, turning on the television should only be under sincere supervision to be keen on availing them of watching useful matters with their consent. Otherwise, turning it off will be better.

Q: What is the ruling on farewell parties where men and women are together? What is the ruling on healing through music?

A: Parties should not be mixed. Rather, there should be parties only for men and others only for women. Mixing is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is one of the acts of Jahiliyyah (pre-Islamic time of ignorance). We seek Allah's Refuge from that.

As for healing through music, this act is groundless and it is among the practices of foolish people. Music is not a healing, it is a disease in itself as it is the result of using forbidden (musical) instruments. It is a disease of the soul and a cause of moral deviation. However, a beneficial way of healing is to let the patient listen to the Qur'an, useful sermons and good lessons. Thus, treatment using music and the like may make people get accustomed to falsehood, increase their ailment and make them neglect listening to the Qur'an, Sunnah (whatever is reported from the Prophet) and useful sermons. There is neither might nor power except with Allah!

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Q: If the doctor gives the patient a legal opinion, does the patient comply at once or should they consult a Muslim scholar first? A: It is necessary for a patient to consult Muslim scholars regarding any advice the doctor gives them. This is because doctors know all that is related to their field while Muslim scholars know what is related to Shari`ah (Islamic law). Thus, a patient must not comply with any legal opinion offered by the doctor without consulting a Muslim scholar, even if by phone or by sending someone to ask. Moreover, it is not permissible for a doctor or any person to give a legal opinion without having enough knowledge. However, they may ask a Muslim scholar first and then give their opinion to the patient. Doctors working in any hospital or country should ask Muslim scholars and judges about problematic issues to be able to give sound legal advice to the patient. It is prohibited for a doctor to give a legal opinion without having knowledge, since they are not religious scholars. They can only exert themselves and give the sincerest medical advice.

Q I am a male nurse and I work with male and female nurses in the same department. We have overtime after finishing our regular shift till the dawn. Sometimes, we might be completely alone, we fear to be tempted but we can not change this situation. Shall we resign from this post out of fearing Allah taking into consideration that we have no other resources of sustenance? Please, guide us to the best!

Answer: It is not permissible to those in charge of hospitals to make male and female nurses work all the night alone for supervising and watching the patient. This is a great and serious denounced deed.

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It is an open invitation to adultery. When a man stays alone in Khulwah (being alone with a member of the opposite sex) with a woman in one place, it is not guaranteed that the devil might not tempt them and make them fall into illicit sexual intercourse. For this reason, the Prophet (peace be upon him) said, ﴾"No man should be alone with a woman, for the third of them is the devil."﴿ **So this work is not permissible and you have to resign from it, as it is unlawful and leads to what Allah forbids. Sure, Allah shall compensate you with a better job if you abandon it for fearing Allah. Allah (Glorified and Exalted be He) says,** ﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿ **Also the female nurse has to take care of that and should resign if she can not change the situation as every one of them shall be reckoned for what Allah commands them to do and forbids them to do.**

Q: I am a doctor. A female nurse stays with me in the same examining room until a patient arrives. We talk in many matters in the intervals so what the ruling on that from the Shari'ah perspective?

Answer: The ruling on this matter is the same for the previous question. So it is not permissible to be in Khulwah (being alone with a member of the opposite sex) with a woman. It is not permissible for a male doctor or nurse to be in Khulwah with a female doctor or nurse in the examining room or other places as mentioned above. This leads to temptation except for whom Allah protected. Women have to be examined separately and men have to be examined separately.

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Q Some women working in hospitals may use cosmetics during work.

Answer: If men can see them, it is not permissible for them to do so but if they do that only among women, it is permissible. Women should cover their faces with Niqab (face veil) before men. Allah (Glorified and Exalted be He), ﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons ﴿ **The adornment includes the face, hands, feet, and breasts.**

Section Two

Q: Is it permissible for female dentists to treat men? Take into consideration that there are male dentists available in the same place.

Answer: We have done our best and asked those in charge to treat men separately and women separately and to entrust male doctors with treating male patients and female doctors with treating female patients in all branches of medicine including dentistry. This is the right thing to do as

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every part of women is `Awrah (private parts of the body that must be covered in public) and arouse temptation except for those whom Allah protected. So it is a must to make male doctors treat male patients and female doctors treat female patients except when urgently necessary such as when there are male patients and no male doctors available, only in this case is it permissible. Allah (Glorified and Exalted be He) says,(while He has explained to you in detail what is forbidden to you, except under compulsion of necessity)**So it is a must to make male doctors treat male patients and female doctors treat female patients and to make a separate unit for male doctors and a separate unit for female doctors. It is also necessary to have hospitals only for men and others for women so as to prevent temptation and evils of free intermixing (of men and women). Everyone has to cooperate in doing that.**

Q I am a doctor who got a scholarship abroad to complete my study there but my wife opposed me, because I will travel to a non-Muslim country. How will she wear Hijab (veil)? Is it permissible to take off the face veil as it is a must to take it off in order to enter any non-Muslim country?

Answer: It is a must for any believing woman to cover her body and wear Hijab. Showing her face or any part of her body is a form of temptation. Allah (Glorified and Exalted be He) says in His Holy Book, ﴿ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴾ **So Allah (Glorified and Exalted be He) pointed out that the Hijab makes the hearts more pure and**

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taking off Hijab constitutes a serious danger for all. Allah (Glorified and Exalted be He) says, ﴿ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. ﴾ **The cloaks refer to what women put on their heads and bodies to cover their faces and bodies in addition to ordinary clothes. Allah (Glorified and Exalted be He) says** ﴿ and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons ﴾ **It is thus obligatory for women to cover the face and other parts before non Mahrams (spouses or unmarriageable relatives) as declared by the previous verses as it results in temptation and is considered of the main adornment but it is permissible to wear the Niqab (face veil) that has one or two holes for eyes. Muslim women have to wear Hijab before Muslims and non Muslims as well. If none Muslims deny that at first, later they will feel familiar with it after they know that it is [the command of] the Shari`ah of Islam.**

Q: What is the ruling on Hysterectomy for sterilization for present or future medical reasons expected by medical and scientific authorities?

A: If it is necessary, then it is permissible. If it is not necessary, then a person must avoid it as the Shari`ah calls for giving birth and encourages all means to multiply the numbers of people in the nation but in case of necessity, it is permissible. It is also permissible to use contraceptives temporarily for a permissible benefit.

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Q: If pregnancy is diagnosed and there are defects and deformities in the fetus during pregnancy, is it permissible to terminate the pregnancy before its completion?

Answer: It is not permissible and it is a must to leave it as Allah may change that. Doctors may have many theories and Allah makes their theories in vain. The newborn may be sound. Allah tries His servants with both prosperity and adversity. So it is not permissible to terminate pregnancy, because the doctor saw a deformity but it must be left even if the parents find their newborn with a deformity, they should raise it patiently and great reward are in store for them. They can also send it to care houses, which the state allocates for that purpose. Who knows? Things might change and what they see as deformities in the fifth or the six month might disappear and Allah might heal it.

Q: Would a bisexual person be treated as being a female, knowing that its status is not clear yet. Would we apply to her/him all that is applied to the female as the waiting period and other women?

Answer: The issue of bisexuals involves some details: before reaching puberty, it is difficult to know whether the bisexual is a male or female, as the two sexual organs are there, but after reaching puberty, it would be possible in general to verify the gender.

If something appears that indicates femininity such as having two breasts or menstruation, then she is a female and the male organ has to be removed by secure medical surgery.

If there are signs that indicate its male sex, such as urinating from the male organ or the like,

then it is a male and should be treated as male. However, before this, the decision is suspended until it becomes clear. They must not get married until it is clear whether they are male or female after reaching puberty.

Q: What is the ruling on the amputation of an extra part like the amputation of an extra finger or the like? Is it permissible to throw them in the garbage or shall it be collected and buried by some person in Muslim graves?

Answer: These parts are not considered as a dead man. It is permissible to throw them in the garbage or better to be buried as a matter of respect as this matter is flexible. As we mentioned before, these parts must not be washed or buried unless they were fetuses of four months but if they were only little lumps of flesh in which Allah did not breathe life or a part of fingers or the like, then the matter is flexible but if it is possible to bury it in good earth, it would be better.

Q : As a doctor, I have some patients who drank alcohol and took drugs and then committed some crimes such as adultery and homosexuality. Shall I inform about them or not?

Answer: You have to advise and urge them to repent, protect them from scandal. You should not expose or disgrace them. Rather, you have to help them to obey Allah and his Messenger and advise them that Allah accept the repentance and warn them against recommitting these sins. Allah may he be exalted says, ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾

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Allah (Glorified and Exalted be He) also says, ﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾**The Prophet (peace and blessings be upon him) said,** ﴿ Religion is based on advising one another. ﴾**He (peace and blessings be upon him) also says,** ﴿ "Whoever conceals (the defects of) a Muslim, Allah will conceal him (his defects) in this world and in the Hereafter." ﴾**Reported by Imam Muslim in his Sahih.**

May Allah grant us success!

Q: A person was infected with AIDS. Doctors told him that he is not expected to live much longer. What is the ruling on their repentance at that time?

A: They should hasten to repent, even at the moment of death, for the door of Tawbah (repentance) is always open as long as the person is conscious. They should make Tawbah and beware of sins, even if doctors told him that he has a short time to live, for the moment of Death is only in Allah's Hand. They may be mistaken in their estimation and the sick person may live longer. In any case, a person should hasten to offer sincere Tawbah until Allah accepts it. Allah (Exalted be He) says: ﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾ **He (Glorified be He) also says:** ﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾ **The Prophet (peace be upon him) also says:** ﴿ Allah accepts a person's Tawbah so long as the death rattle has not reached their throat” ﴾ **i.e. until the time when the dying person loses consciousness. Allah is the One sought for help.**

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Q: Some employees leave work for other personal interests. They ask permission of their manager and fabricate convincing or unconvincing excuses to leave. If the manager knows that these excuses are untrue, is he to blame for giving them permission?

A: It is not permissible for a chief or a manager of a department or their deputy to endorse a matter if they are not sure of its authenticity. Rather, they have to examine the reasons behind these permissions and that giving a person permission does not contradict the interest of work, there is nothing wrong with giving permission. But if the manager knows that the excuses are untrue or most likely to be so, he is not permitted to allow them or countersign it. This is regarded as a breach of trust and disloyalty to those who have confidence in them. The Prophet (peace be upon him) said, ﴿ All of you are guardians and are responsible for your charges. ﴾ **Work is a trust. Allah (may He be Exalted and Glorified) said,** ﴿ Verily, Allâh commands that you should render back the trusts to those to whom they are due ﴾ **Describing the believers, He (glory be to Him) said,** ﴿ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴾ **Moreover, He (Glorified be He) says,** ﴿ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ﴾

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Q: What is the ruling on some Muslim sick people who die while their face is not directed to the Qiblah (direction faced for Prayer towards the Ka`bah) owing to the position of the beds in hospitals?

A: There is nothing wrong with that. It is an act of Sunnah to face an ill person to the direction of the Qiblah if possible at the time of breathing their last; otherwise there is no blame.

Q: What is the ruling on those who take drugs from a pharmacy that they manage and give them to a sick person in another hospital or keep them in a house claiming that the ill person is a Muslim and that these drugs are not for sale?

A: Generally, there is a determined scheme and instructions for this; if the pharmacy is only confined to serve the hospital, then the drugs in it are not allowed to be given to sick people other than those who receive treatment in the hospital for they have the rights to take them. In this case, it is not permissible to take them to another hospital which has its own pharmacy. If there are instructions from the government that endorse giving the drugs to another hospital, there is no harm in doing so. Otherwise, it is necessary to abide by the instructions in this regard and should not oppose them.

Q: Some workers in the health sector should, due to the necessity of work, be alone with an Ajnabiyyah (woman lawful for the man to marry) inside the specialized offices of doctors, especially during night shifts. When advised to put an end to this situation, they blame the officials. We would like advice for such cases.

A: Trustworthy men should undertake night shifts. If it is necessary for women to undertake them, there should be a group of women, so that Khulwah (being alone with a member of the opposite sex) does not take place. A group of women consists of two women at least. They should sit alone, not in the same place

with men. It is impermissible for a man to sit in Khulwah with an Ajnabiyyah, whether at night or in the morning. It is also impermissible for a male doctor to sit in Khulwah with a female doctor, according to the saying of the Prophet (peace be upon him),﴾ No man should be alone with a woman, for the third of them is the devil. ﴿

Q: What is the ruling on giving expensive things to one's boss claiming that it is a gift?

A: This is a means to great evil. A boss should not accept gifts; they might be a bribe and a form of hypocrisy unless he takes them for the hospital, not for himself, and tells this to the person who gives it to him. However, it is better not to accept it, neither for himself nor for the hospital, as it might lead him to accept the gift, which in turn raises doubts about him. This might also raise the expectations of the person who gives the gift and make him look for special treatment. When the Messenger of Allah (peace be upon him) sent a person to collect the money of Zakah, he said, "This is for you and this was given to me." The Prophet (peace be upon him) got angry at this and he gave a Khutbah (sermon) to the people in which he said,﴾ What is the matter with a man whom we appoint to collect Zakah; when he returns he says, "This is for you and this has been given to me as a gift"? Why did he not stay in his father's or mother's house to see whether or not he would be given gifts? ﴿**Related by Muslim in his Sahih (authentic) Book of Hadith.**

This Hadith indicates that the employees should do their job; they are not entitled to accept gifts related to their work. If they do, they should place them in Bayt-ul-Mal (Muslim treasury), and it is impermissible to take them for themselves, according to this Sahih Hadith, and because this leads to evil and violating the Amanah (trust). There is neither might nor power except with Allah!

A piece of advice for those who had transgressed against themselves and then repented

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From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother, the writer of the attached letter, who transgressed against himself (by committing evil deeds and sins) and then Allah has bestowed Tawbah (repentance) upon him...

May Allah guide him to whatever pleases Him, Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We recommend you to thank Allah for bestowing Tawbah upon you and guiding you to admit your sins. We also recommend you to dispose of whatever you think has been realized through unlawful earnings to different aspects of charity along with offering sincere Tawbah which involves regret for the past deeds, as well as refraining from committing that which is Haram (prohibited) and having a true will not to return back to it. Have glad tidings of good end. Allah (Glorified be He) says:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿The Prophet (peace be upon him) also said:﴾ Tawbah wipes out all that which preceded it (i.e. all previous misdeeds) ﴿He (peace be upon him) said:﴾ The one who repents from a sin is like the one who had never sinned ﴿Moreover, we recommend you to do a lot of righteous deeds such as Salah (prayer), Sawm (fast), and Dhikr (remembrance of Allah). Allah (Glorified and Exalted be He) says:﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿May Allah guide you and us to whatever pleases Him and protect us all from sins and evils of our souls. He is the Best One to be sought for Help. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Supplement: As for Hajj and Salah, they are valid so long as you had performed it in a lawful way. However, unlawful earning decreases its reward but does not invalidate it. May Allah grant all success!

The General Mufty of the Kingdom of Saudi Arabia

Chairman of the Council of Senior Scholars

and the Departments of Scholarly Research and Ifta'

Getting rid of the effects of the crime of Zina

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Q: What should an adulterer do to get rid of the consequences of the crime of Zina (premarital sexual intercourse and/or adultery) and its aftermath?

A: Zina is one of the most grievous major sins. Allah threatens the Mushrikin (those associating others in worship with Allah), murderers, and adulterers to suffer from a double eternal punishment on the Day of Resurrection by dint of their horrible crimes. Allah (Glorified be He) says: ﴾ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴿ ﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿ ﴾ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds ﴿ **Therefore, whoever commits any of that should sincerely offer Tawbah (repentance) to Allah (Glorified and Exalted be He) and follow it up with observing True Iman (Faith/believe) and righteous deeds. However, sincere Tawbah is attained when a person quits a sin, regrets committing it, and has a true will not to return to it again, out of fearing Allah (Glorified be He), glorifying Him, and avoiding His Punishment. He (Exalted be He) says:** ﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿ **Accordingly, every Muslim should extremely beware of this grievous sin and its means. They should also hasten to observe sincere Tawbah from past deeds. Verily, Allah will accept the Tawbah of the true repentant and forgive them.**

There is no revealed text that determines the duration of life

Q: Is there is any revealed text that determines the duration of life or the age of the earth? Moreover, what about the validity of that is mentioned by some science researchers who determine the duration of life according to bones of persons they find and sometimes state it with million of years?

A: No one knows the duration of worldly life or when will the last hour be except Allah (Glorified be He), according to the Ijma' (consensus) of scholars. This is because the duration of life is from the knowledge of the unseen, which is confined to Allah only. Allah (Exalted be He) said, ﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿ **Allah (may He be Praised) says,** ﴾ They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not." ﴿ ﴾ The Angel Gibril (Gabriel) asked the Prophet (peace be upon him) about the Hour and he (peace be upon him) replied, "The one who is asked about it is no more informed than the inquirer." ﴿ **There are five things that no one knows them but Allah, then Allah's Messenger recited Allah's Saying,** ﴾ Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain ﴿ **Surah-Luqman. There are many Ayahs (Qur'anic Verses) in this regard. Allah is the One Who bring success.**

The General Mufty of the Kingdom of Saudi Arabia

and the Chairman of Council of Senior Scholars

and the Department of Scholarly Research and Ifta'

Ruling on Muslims who know little about Islam

Q: Many Muslims who live in the post-communist countries know little about Islam. Some might offer Zhuhr (Noon) Prayer as five Rak`ah instead of four and others do not know that Sawm (fasting) and Hajj are among the pillars of Islam. What is the ruling on these people? How will they be judged?

A: It is obligatory upon the scholars and the Du`ah (caller to Islam) to teach and guide them. Allah (Glorified and Exalted be He) says, ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified be He) also says:** ﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ﴿ **The Prophet (peace be upon him) says,** ﴾ "Anyone who guides to good will be (rewarded) the equivalent of the one who does it." ﴿ **These people should learn and deeply understand their religion and ask the people of Shari`ah knowledge, for Allah (Glorified be He) says,** ﴾ So ask the people of the Reminder, if you do not know. ﴿ **In sha'a-Allah (if Allah wills), they will deeply understand Islam when they follow this way. I ask Allah to grant them deep understanding of religion and provide them with Du`ah, for He is the Most Generous and Most Gracious. However, if they die in this state, they will be considered from Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner) whose affairs rest with Allah (Glorified be He). It is authentically reported that the Messenger of Allah (peace be upon him) said that Allah will test those whom the message of Islam did not reach on the Day of Resurrection. Whoever succeeds, will enter Paradise and whoever fails will be admitted to Hellfire. May Allah guide them, all Muslims, and us to whatever pleases Him and keeps us away from the reasons that incur His Wrath. He is All-Hearer, Ever Near!**

Demolishing graves to dig and reconstruct it

Q: When a grave collapses and we want to dig and rebuild it but there are bones inside it, what should we do with them? Is it permissible to use stones and cement or bricks and cement in building the grave?

A: If a grave falls down, its dust should be returned to it and be leveled like other graves so that it is not violated. As for building and plastering the tomb, this is not permissible. It is authentically reported that the Prophet (peace be upon him) said in the Hadith narrated by Jabir Ibn `Abdullah Al-Ansary **(may Allah be pleased with them) who said,** ﴾ the Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them.” ﴿ **(Related by Muslim in his Sahih)In addition, plastering of graves and building over them lead to revering them and supplicating them without Allah as happen by many people to many graves which were glorified and then domes and Masjids (mosques) were built over them so they take them as Lords besides Allah supplicating and calling them for help, seeking blessings in them, and asking them for provisions. Such acts done by many people by** the grave of Al-Husayn, the grave of Al-Badawy, **and other graves. It is reported that the Prophet (peace be upon him) said,** ﴾ May Allah curse the Jews and the Christians; they used the graves of their Prophet as Masjids. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim) Moreover, it is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** Umm Salamah and Umm Habibah **(may Allah be pleased with them) that** ﴾ they told the Prophet (peace be upon him) that they saw a church in Abyssinia (Ethiopia) that contained pictures, he (peace be upon him) said, "When a pious person among those people died, they built a place of worship on their grave and then decorated it with such pictures. They will be the worst of creatures in the sight of Allah (may He be Exalted). ﴿ **It is related in Sahih of Muslimon the authority of** Jundub Ibn `Abdullah

Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾ I stand free of blame before Allah for having taken any one of you as a friend, for Allah has taken me as His friend, as He took Ibrahim as His friend. Were I to have taken any one of my Ummah (community) as a friend, I would have taken Abu Bakr. Truly, those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿ There are many Hadiths to the same effect.

Therefore, it is obligatory upon all Muslim governments and people to fear Allah and warn against excessiveness related to the graves including building over them and using them as Masjids. This is out of obedience to the Prophet (peace be upon him). They should beware of the bad consequence of that for it leads to excessive reverence of the dead, supplicating to them, and asking them for help and provisions, which is a form of the major Shirk (ascribing partners to Allah in worship) that was done by the disbelievers of Quraysh and other Arab and non-Arab tribes. Allah removed it from this peninsula by the aids of the Da`wah (call) and struggle of the Prophet (peace be upon him), his Sahabah (Companions), and those who followed them rightfully from the Imams of guidance and callers to Tawhid (Oneness to Allah). May Allah admit us to them! He is the One Who bring success.

Keep steadfast to your Tawbah

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Q: I am a Muslim girl who committed some errors and sins but, thanks to Allah, I repented of them. However, some Muslim sisters look to my past and whenever I advise them they remind me of my past, so I scold them and engage in quarrels with them. I feel helpless and sad when I see them follow my previous way of life. What is your advice for them, may Allah reward you the best! How would you advise me to remain adherent to Tawbah (repentance to Allah), though I do not find anyone to support me among my colleagues and friends?

Seeker of guidance

A: I advise you to thank Allah much for granting you the Tawbah and advise you to remain steadfast. Ask for Allah's help and avoid befriending indecent colleagues. Advise and warn them against the consequence of their evil ways. Allah (Glorified and Exalted be He) states:(The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden))The Prophet (peace be upon him) stated:(Faith is based on advising one another.)The Prophet (may Allah's Peace and Blessings be upon him) also says:(The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.)May Allah set aright your and their affairs and protect all of us from the insinuations of Satan. He is the Most Generous, Most Gracious.

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A letter of thanks to King Hussein

for preventing the erection of a statue of him

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to His Majesty King Hussein ibn Talal of the Hashemite Kingdom of Jordan - Amman**

May Allah guide him to whatever pleases Him and support His Religion, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In his letter dated 5/1/1417 A.H., His Eminence Shaykh Sa`d Ibn `Abdul-Rahman Al-Husayn, **the religious attaché of** the Kingdom of Saudi Arabia **to** Amman **informed me that Your Majesty prevented the erection of a statue of you in** Amman. **Upon hearing the news, I was very happy. I thought of writing a letter to Your Majesty to thank you and ask you to issue a Royal Decree to resort to the rulings of the Islamic Shari`ah in** the Hashemite Kingdom of Jordan **in all the affairs. This is to follow the example of your grandfather, the best of creation, Muhammad (peace be upon him), his Rightly-Guided Caliphs, and the guided leaders after them. Allah (Glorified be He) says,**﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾

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﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾**Your Majesty is fully aware that applying the Islamic Shari`ah leads to the benefits of this world and the eternal happiness in the Hereafter.**

May Allah, with His Beautiful Names and Lofty Attributes, help you apply His Shari`ah and guide your retinue! I ask Him to protect us from the delusive temptations of evil retinue and the whispers of Satan for He is the most Bountiful! As-salamu `alaykum warahmatullah wabarakatuh.

The General Mufty of the Kingdom of Saudi Arabia

Chairman of the Council of Senior Scholars

Chairman of the Departments of Scholarly Research and Ifta'

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Advising a person who commits sins, repents, then forgets and recommits them again

His highness, Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz **May Allah preserve and sustain him!**

Asalamualikum wa rahmatullah wa barakatu (May Allah's Peace, Mercy, and Blessings be upon you)

I send you this message hopefully, putting full trust in Allah, (Glorified and Exalted be He) and then in your advice and prayers after the guidance of Allah for us all. May Allah forgive me and be merciful to me. I was tried by grief, sadness, and an illness that I find no way to escape. I am afraid to start my talk with you by saying 'brother', for my sin has made me impure. This sin can cause mountains to crumble. I hope to find you a good advisor for me and to pray for me. Please, do not forget to pray for me so that Allah might forgive me. May Allah reward you! I was afflicted with having anal intercourse with my wife. I prayed a lot and asked Allah to make me forget this disaster but I know that hypocrites prayers are not accepted as they went astray. In that year, I performed Hajj but I spoilt my deed when my wife was in her menstrual period, I could not help myself and had intercourse with her in her anus despite the fact that I doubt whether my penis penetrated the anus or not but my intention was to do so. I ask your highness, if there is any means to make this act hateful to me and help me evade the torture of Allah as whenever I commit this act, I repent for a while and then I forget everything. Please, advise and pray for me. Thanks a lot. Please tell me if your reply will cost me and how much is it so that I can pay for it.

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Finally, I hope you will reply to my message and consider it. Your advice, with the grace of Allah, shall assist me to abandon this act (this malignant disease). Please, do not take much time to reply. As-salamu `alaykum warahmatullah wabarakatuh

`A H. A.

wa-`alaykum as-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

We advise you to repent to Allah (Glorified and Exalted be He) and never commit this major sin again. Whoever repents, Allah accepts his repentance. The Prophet (peace and blessings be upon him) said, ﴾ Repentance wipes out all the previous misdeeds. ﴿ **He (peace and blessings be upon him) also said,** ﴾ He who repents from his sins is like the one who did not commit a sin. ﴿ **So you have to repent sincerely and determine not to commit it again, then take the glad tidings of the good end and welfare. May Allah improve you, help you protect you from yourself and your desires, and accept your repentance. He is Most Generous, Most Gracious. As-salamu `alaykum warahmatullah wabarakatuh.**

The General Mufti of the Kingdom of Saudi Arabia

The Chairman of the Council of Senior Scholars

and the Department of Scholarly Research and Ifta`

Be fair and equitable with your children

Q: My father has an ancient house in an excellent location. He wants to register that house in my brother's name and I have agreed to this. However, I have sisters, and I asked my father about their share in that house. He told me that he has taken their consent. I am afraid that they have agreed out of shyness from our father. What is the ruling of Shari`ah (Islamic law) on this?

A.M.B

A: A father should be fair with his sons and daughters according to the laws of inheritance. It is impermissible for him to dedicate any special thing to one of them unless the rest approve of it if they are of legal age, not out of fear, but willingly and without being threatened by their father. However, it is better not to discriminate between them. This is according to the saying of the Prophet (peace be upon him), (Fear Allah and be just with your children.) **(Agreed upon by Imams Al-Bukhari and Muslim).**

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Ruling on wearing amulets by young boys and the sick

and hanging Ayahs and Adhkar

in offices or Masjids

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honorable brother, may Allah guide him to whatever pleases Him and increase his knowledge and faith!**

Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

You have asked - may Allah grant you success - about the ruling on hanging amulet on boys and the sick and on hanging Ayahs (Qur'anic verses) and Adhkar (invocations) on the walls of offices and Masjids (mosques).

The answer: It is authentically reported that the Messenger of Allah (peace be upon him) stated: (Spells, amulets and love charms are (forms of) Shirk (associating others with Allah in His Divinity or worship).) **Commenting on this Hadith, the scholars pointed out that the spells which are prohibited are those whose meanings are unknown or which are given the names of Jinn (creatures created from fire) or anonymous names.**

With regard to Ruqyah (reciting the Qur'an and saying supplications over the sick seeking healing), this is permissible and there is no harm in it. The Prophet (peace be upon him) stated: ("There is nothing wrong with Ruqyah that does not involve Shirk.") **(Related by Muslim in his Sahih Book of Hadith)It is also authentically reported that when the Prophet (peace be upon him)** (fell sick, Jibril (Gabriel, peace be upon him) recited for him Ruqyah saying, "In the name of Allah, I recite Ruqyah for you, from everything that is harming you, from the evil of every soul, or (envious) eye, may Allah heal you! In the name of Allah, I recite Ruqyah for you.") **He repeated this thrice.**

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It is authentically reported that the Messenger of Allah (peace be upon him) (used to treat some of his Companions with the Ruqyah.)

With regard to love charms, they are magic spells that cause a person to hate or love someone/something. They are a kind of Sihr (sorcery) and are prohibited. Allah (Glorified and Exalted be He) states: (They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us).") **He (Glorified be He) points out here that learning Sihr is a satanic act and is Kufr (disbelief), for it is a means of worshipping them and drawing close to them by doing what pleases them.**

With regard to amulets, they are what are hung on boys and sick persons such as earrings, shells, tapestries and papers that contain talismans or unknown writings or Ayahs (Qur'anic verses), according to the soundest of the opinions of scholars. All thes are called Al-Jawami` or Al-Huruz (protective amulet). All these amulets are not permissible; rather, they are considered a form of minor Shirk (associating others with Allah in His Divinity or worship) based upon the Hadith of the Prophet (peace be upon him): (Spells, amulets and love charms are Shirk.) **[Related by Imam Ahmad and Abu Dawud through a good Sanad (chain of narrators)]The Prophet (peace be upon him) also says:** ("If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowries shell, Allah will not protect him." And "Whoever wears an amulet commits an act of Shirk.")

Ibrahim ibn Yazid Al-Nakh`i **(may Allah be merciful with him) said: "They**

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(the companions of `Abdullah ibn Mas`ud - **may Allah be pleased with him) regarded as Makruh (reprehensible) all amulets whether they contain writings of the Qur'an or not. Makruh here gives the sense of being Haram (prohibited)." The eminent Sheikh** `Abdul-Rahman ibn Hasan **(may Allah be merciful with him) elaborated on this point in his book entitled "Fath Al-Majid Sharh Kitab Al-Tawhid", you may refer to chapter entitled "Ma Ja'a Fi Al-Ruqa Wal-Tama'im."**

I mentioned here the opinion approved by the most trustworthy scholars regarding wearing

amulets containing the Qur'an, as for those which contain anything other than the Qur'an, they are indisputably prohibited, according to the aforementioned evidences.

The correct opinion is that amulets which contain the Qur'an are prohibited, based upon the generality of the aforementioned Hadith, to be on the safe side, and to work upon the rule of Sadd-ul-Dhara'i` (blocking the means) leading to minor Shirk. It could be an act of major Shirk, if one who believes that they ward off calamities.

With regard to hanging Ayahs and Hadiths in offices and schools, there is nothing wrong with this as a means of reminding and admonition. However, it is Makruh to hang them in Masjids, for this entails disturbing the people praying. May Allah guide us all to all good and to understand His Religion, remain adherent to it and to keep us all and all Muslims from the evils of ourselves and our misdeeds and from delusive Fitnah (trial). He is the One able to do so. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Mufty of the Kingdom of Saudi Arabia

and Chairman of the Council of Senior Scholars

and the Departments of Scholarly Research and Ifta'

Keep to giving advice

Q: What should I do with my relatives and particularly my sisters and mother, who do not adhere to Islam?

A: We recommend you to continue advising and encouraging them to obey Allah and His Messenger, warning them against sins and reciting Ayahs (Qur'anic verses) and Hadith to them that are related to their actions along with asking Allah (Glorified be He) to guide them at the times when Du`a' (supplication) is most likely to be accepted.

If some of your relatives or scholars can help you in this matter, this is better as they are more likely to accept advice and be guided. Allah (Glorified be He) states: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿ **He (Glorified be He) also states:** ﴾ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ﴿ **The Prophet (peace be upon) stated:** ﴾ Religion is based on advising one another. Upon this it was said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith)**

The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾ "Whoever among you sees an evil action, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by hating it and feeling that it is wrong), and that is the weakest of faith." ﴿ **(Related by Muslim in his Sahih Book of Hadith)The Prophet (peace be upon him) also stated:** ﴾ The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)There are numerous many Ayahs and Hadiths to the same effect.**

May Allah help you do all good and set right the affairs of all!

Sufism is a false `Aqidah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother S.G.

May Allah guide him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter, may Allah guide you, and its content is clear.

I would like to tell you that the Sufi `Aqidah (creed) which stipulates that Allah (Exalted be He) is everywhere is a false one that contradicts the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among the Sahabah (Companions of the Prophet) and their followers, which is the true `Aqidah. It entails believing that Allah (Glorified be He) is established on His `Arsh (Allah's Throne) above the heavens, and that He is above all His Creatures, according to His saying in the Qur'an,﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿inSurah Taha.He (Glorified be He) also says inSurah Al-A`raf,﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿This was mentioned in seven Ayahs (Qur'anic verses). He (Exalted be He) also says,﴾ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? ﴿﴾ Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? ﴿

There are many Ayahs that stress this meaning. We recommend that you meditate on the Noble Qur'an, as it includes light and guidance to all forms of goodness, according to Allah's saying,﴾ Verily, this Qur'ân guides to that which is most just and right ﴿The Sunnah of the Messenger of Allah (peace be upon him) also guides us to all forms of goodness. As-salamu `alaykum warahmatullah wabarakatuh.

It pleases me to send you the following books:

1- A copy of "Fat-h Al-Majid".

2- A copy of "Al-`Aqidah Al-Wasitiyyah".

3- A copy of "Al-Qawa`id Al-Arba`".

4- A copy of "Al-Tawhid".

5- A copy of "Kashf Al-Shubuhat".

6- A copy of "Thalathat Al-Usul".

7- Some volumes of my book "Majmu` Fatawa wa Maqalat Munawwa`ah".

May Allah make you benefit from them. As-salamu `alaykum warahmatullah wabarakatuh.

The importance of caring for the newly Muslims who accept Islam in our countries

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From `Abdul `Aziz Bin `Abdullah Ibn Baz **to His Highness, the Honorable Prince, may Allah guide him to all goodness and make His religion victorious through him!**

Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I refer to Your Highness all the documents related to the conversion of the woman called J.M.A. to Islam.

I report to you that I think that it is not permissible to return it back to her country or give her to her disbelieving husband, for Islam separates between her and him. One should think well of her and the like who embrace Islam in order to encourage them and others to accept Islam and abide by it out of cooperating in goodness in accordance with Allah's Saying, ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **The Prophet (peace be upon him) also says,** ﴾ Allah helps His slave as long as the slave helps his brother. ﴿ **He (peace be upon him) also says,** ﴾ Beware of suspicion, for it is the worst of false tales. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)**

The government should care for this woman and the like of those who accept Islam in our country and keep them in their positions. If she wants to be married to the person referred to in the identity document, there is no harm with that provided that

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marriage is concluded by the court for the ruler is a guardian for those who have no guardian. The disbelieving guardians of this woman have no authority over her, for Islam separates between them and her. I hope that you concern with the matter of this woman and the like.

May Allah reward your pursuits, increase your reward, and make you among the supporters of Truth, for he is the Most Gracious!

May Allah's Peace, Mercy, and Blessings be with you!

Complement: Concluding marriage should be carried out after she finishes the waiting period from her disbelieving husband after her acceptance of Islam i.e. she should give birth to her baby if she is pregnant or should have three times of menstruation. She should be trusted in the matter of menstruation, for she is more acquainted with the matter of herself.

May Allah guide us all to what pleases Him!

Ruling on describing a particular person as a martyr

To His Honor, Sheikh `Abdul `Aziz Bin `Abdullah Ibn Baz, **may Allah protect and preserve him!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I would like Your Honor to advise us regarding the ruling on describing a particular person as a martyr, such as saying the martyr so and so? Is it permissible to write this in magazines and books? May Allah reward you the best!

A: As-salamu `alaykum warahmatullah wabarakatuh. Those whom the Prophet described as martyrs are martyrs, such as the one who dies due to a plague, one who dies of a stomach ailment, one who drowns, one who is crushed by a falling wall, one who is killed in the cause of Allah, and one who is killed defending his faith, property, family, or his own life. All of them should be washed and Funeral Prayer must be offered, except for the martyr killed in a battle who is not to be washed or prayed over. The Messenger of Allah (peace be upon him) did not wash the martyrs of Uhud **who died in the battle and did not offer Funeral Prayer for them asreported by Al-Bukhari in his Sahih (authentic) Book of Hadith, on the authority of Jabir (may Allah be pleased with him).**

May Allah guide us all to what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul `Aziz Bin `Abdullah Ibn Baz

Revelation of Hadith

Your Eminence, Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz **(may Allah protect you from every evil), would you kindly answer my question!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: Allah (Glorified and Exalted be He) revealed the Qur'an to the Messenger of Allah (peace be upon him) through the Wahy (Revelation). How was the Hadith revealed?

A. S. H. **London**

Wa `alaykum as-salamu warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

A: Allah (Exalted be He) revealed the Glorious Qur'an to Prophet Muhammad (peace be upon him) through the most honorable angel; Jibril (Gabriel, peace be upon him). Allah (Glorified and Exalted be He) says inSurah Al-Shu`ara':**﴾ And truly, this (the Qur'ân) is a revelation from the Lord of the `Alamîn (mankind, jinn and all that exists), ﴿﴾ Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down ﴿﴾ Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners, ﴿﴾ In the plain Arabic language. ﴿Allah (Glorified and Exalted be He) also says inSurah Al-Dukhan:**﴾ Hâ.-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. ﴿﴾ By the manifest Book (this Qur'ân) that makes things clear. ﴿﴾ We sent it (this Qur'ân) down on a blessed night [(i.e. night of Al-Qadr, Sûrah No. 97) in the month of Ramadân - the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. ﴿﴾ Therein (that night) is decreed every matter of ordainments. ﴿**He (Glorified be He) also says:**﴾ Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). ﴿﴾ And what will make you know what the night of Al-Qadr (Decree) is? ﴿﴾ The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). ﴿**Laylat-ul-Qadr (the Night of Decree) is the best night and it is one of the last ten days of Ramadan. Allah (Glorified and Exalted be He) says in Surah Al-Baqarah:**﴾ The month of Ramadan in which was revealed the Qur'ân ﴿

As for the Hadith, Allah (Exalted be He) revealed them to the Prophet (peace be upon him) through Jibril. At other times, Jibril would assume the form of a human and say the revelation, as was related in a Hadith Sahih (authentic Hadith) on the authority of `Aishah **(may Allah be pleased with her). Allah is the Grantor of success.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The General Mufty of the Kingdom of Saudi Arabia,

Chairman of the Council of Senior Scholars and Chairman of the Departments of Scholarly Research and Ifta'

`Abdul `Aziz Bin `Abdullah Ibn Baz